

The Baptist Record

"THY KINGDOM COME"

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Rev. B. F. Wallace has resigned at Winsboro, La.

Brother Riser, ministerial student in Mississippi College has accepted the care of the church at Fannin.

Rev. O. U. Sullivan who has been teaching at Fannin has accepted the call of the church at Hermanville and two others nearby. He will begin work with them July 1st.

Evangelist J. H. Durham with Mr. and Mrs. Paul Montgomery as singers held a great meeting with Pastor Buren Sparks at Artesia, New Mexico. They are now with Pastor Bell at Paul's Valley, Oklahoma. They expect to be in Mississippi later.

Editor M. R. Cooper begins a romance in the Baptist and Reflector, "David Manly" which promises to be an interesting and thrilling story.

Evangelist A. L. O'Bryant and brother W. B. Holcomb held a meeting at Logtown for four days. Eleven were baptized and a good list of subscribers sent in to the Record. At the close of the meeting the church called brother Bruce Hilburn of the Institute in New Orleans.

In the week's meeting at Louisville where Pastor Wills was assisted by Dr. Zeno wall, thirty eight were added to the church. Brother Wall found some friends who contributed two car loads of lumber for the church building at Clinton, G. W. Legan of Estes and Fair Bros. of Louisville.

Heartiest Congratulations! The Catholic priest of Canton, Mississippi on June 2nd was married to a young lady of his congregation, according to reports in the daily press. Out of the unholy bondage of Rome into the holy bonds of matrimony! May they have much wedded bliss and may he have many to follow his footsteps out of fellowship with those who forbid to marry and command to abstain from meats.

We publish this week a report of the Northern Baptist Convention by brother Burkhalter. It is interesting throughout. It would seem from this report that the liberal minded brethren won out in their fight for control. It is said that both sides were satisfied, but, we fail to see what satisfaction those who believe that there are certain inalienable fundamentals characteristic of Baptists can derive from the resolution that was passed. True they have a committee whose business it is to visit the Northern Baptist schools and inquire into their teaching, and where publicity is insisted upon there is always good hope.

At a recent meeting of the Executive Committee of our Convention Board, several thousand dollars were set aside to help churches that had their houses destroyed by storms, and this is right. But it ought not to be necessary. Every church can take out tornado insurance policy at a very small cost and guard against such losses. The church that does not do it is showing poor business judgment and neglecting a plain and imperative duty. No, we do not represent any insurance company, but speak the truth in soberness. It would have paid the Baptists of Mississippi this year to have bought policies for a large number of the country churches and given them.

Among those who received the degree of LL.D. this year was Dr. B. D. Gray of Atlanta. It comes by way of Baylor University.

The greatest sin that the men of a strong race can commit against a weaker is to degrade the women of that weaker race.—Selected.

The Northern Baptist Convention as reported in the daily papers, after long discussion determined to withdraw from the Interchurch World Movement.

An Episcopal exchange says of the Interchurch World Movement: "The movement was none of ours, and at every stage the wisdom of the church in not being mixed up in it has forcibly impressed itself upon us."

You will read with pleasure and profit the sermon we publish this week, preached by Dr. Truett on the Capitol steps in Washington. It was a great occasion and the sermon was equal to the occasion. Copies may be had from the Sunday School Board, Nashville, Tenn.

We are glad to learn through the Alabama Baptist that W. D. Gay is now an active Baptist layman in the Tremont Temple Church in Boston. He was at one time a Baptist preacher and endowed the Gay Lectureship in the Seminary at Louisville, but went off a while with the Doweyites.

"The Thermometer" is the new periodical issued by the State Tuberculosis Sanitarium in the interest of its extensive work. It is out to make a fight against the disease which carried off nearly 3000 Mississippians last year, and which laid its hands on 5,000 more in twelve months. It is a good paper for a good purpose and we wish for it the blessing of Him who bore all our sickness and carried all our diseases.

As Baptists we should at this time thank God and take courage. Our growth has been phenomenal. In 1794 there was one Baptist to every ninety-four of our population; in 1840 one to every thirty; in 1890 one to every twenty-one; in 1900 one to every fifteen; in 1920 there is one Baptist to every fifteen of our population. But our distinctive principles have grown in popularity even more rapidly than our churches have grown in membership. Indeed, some of the things for which Baptists alone stood two hundred years ago have now become the inheritance of the whole Christian world.

With a whiz and a thump we made the ten miles from Kentwood, La., to Sunny Hill church as the guest of Pastor W. F. Hutson and his excellent people. It was just as he said; the people go to church out there, so we preached three times, once at Pleasant Hill and twice at Sunny Hill on Sunday. Two good deacons were ordained, brethren Weakley and Schilling. We don't know any pastor who is happier in his work than Bro. Hutson in this group of country churches. He has good reason to be and deserves it all. It was good to share it with him for a day and enjoy the fellowship of these people who were appreciative hearers and genuinely interested in the work. In a few years Sunny Hill has grown from a Sunday afternoon appointment in a borrowed hall to an aggressive church meeting twice a month in a handsome house of their own.

Pastor Harvey Gray begins a meeting at Ripley Sunday June 27th, assisted by J. A. Taylor.

Papers of June 30th carried the announcement that the billion dollar campaign of the Interchurch World Movement had been called off, and the entire project may end July 8th.

The petition for a referendum vote on the State Bond issue failed to secure the requisite number of signatures and so loses out. Many who had signed requested their names to be erased.

Pastor-Evangelist G. W. Riley assisted Pastor A. C. Furr in a good meeting at Electric Mills, where one of the biggest lumber mills in the state is located. The pastor is doing good work. Brother Riley goes this week to Heidelberg, and asks to be remembered by those who pray.

The Democratic Convention in San Francisco sent a most courteous message of enthusiastic approval to President Wilson congratulating him on his aggressive policies and successful prosecution of the war.

It is said that the North Carolina Baptist schools were not represented at Ridgecrest, where the Baptist Student Conference was held, but sent representatives to Blue Ridge to attend the Y. M. C. A. and Y. W. C. A. conferences. Something the matter with those Tarheels, where a good deal of Home Mission money is spent in Mountain Schools.

Of the 4000 students in the University of Texas, 800 of them are classed as Baptists.

Nine million dollars is the amount given to Rochester University, New York, Baptist, to endow a new medical department. Mr. George Eastman of kodak fame gave four million of it and the General Education Board of the Rockefeller Foundation gave the other five million. Mr. Eastman has done as much for Rochester before.

The churches which observed Christian Education Day on June 27th, may help the cause by sending in their report to the Baptist Record.

In the Democratic Convention at San Francisco just as the proposed wet plank was read some one upset a glass of water on the platform which ran down the back of the neck of the official stenographer. The Convention declined to have either a wet or dry plank.

The daily papers a few days ago carried the news that a body of Menonites from Saskatchewan had bought a large tract of land in Southeast Mississippi and Southwest Alabama and were preparing to move several thousand strong into this territory. The papers also carried the announcement that protests were coming to the governor of Mississippi from some of the natives against permission being given to these strange people to move into the state. This would be funny if it were not such a proof of stupidity and ignorance. These Menonites are not wild animals from the Arctic regions threatening depredations on our cotton patches and civilization. They are peaceful, liberty loving, religious folk who were originally from Holland, and are nearer Baptists than any other denomination. They are practically identical with us in faith. There is a large area in Mississippi that needs to be occupied and these are mighty good folks to bring in.

Baptists and Religious Liberty

Southern Baptists count it a high privilege to hold their Annual Convention, this year, in the National Capital, and they count it one of life's highest privileges to be citizens of our one, great, united country.

"Grand in her rivers and her rills,
Grand in her woods and templed hills;
Grand in her wealth that glory yields,
Institutions dead, historic fields;
Grand in her past, her present grand,
In sunset skies, in fruitful land;
Grand in her strength on land and sea,
Grand in Religious Liberty."

It behooves us often to look backward as well as forward. We should be stronger and braver if we thought oftener of the joys and deeds of our beloved and immortal dead. The occasional backward look would give us poise and patience and courage and fearlessness and faith. The ancient Hebrew teachers and leaders had a genius for looking backward to the days and deeds of their mighty dead. They never wearied of chanting the praises of Abraham and Isaac and Jacob, of Moses and Joshua and Samuel and David, did they bring to bear upon the living the inspiring memories of the noble actors and deeds of bygone days. Often they cry as this rang in their ears: "Look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you: for when he was but one I called him, and I blessed him, and made him many."

We shall go well, both as citizens and as Christians, if we will look back often to the chief actors and lessons in the early and epoch-making struggles of this great western democracy, for the full establishment of civil and religious liberty—back to the days of Washington and Jefferson and Madison, and back to the days of our Baptist fathers, who have paid such a great price, through the long generations, that liberty, both religious and civil, might have free course and be glorified everywhere.

Years ago, at a notable dinner in London, that world-famed statesman, John Bright, asked an American statesman, himself a Baptist, the noble Dr. J. L. M. Curry: "What distinct contribution has your America made to the science of government?" To that question Dr. Curry replied: "The doctrine of religious liberty." After a moment's reflection, Mr. Bright made the worthy reply: "It was a tremendous contribution."

Indeed, the supreme contribution of the New World to the Old is the contribution of religious liberty. This is the chief contribution that America has thus far made to civilization. And historic justice compels me to say that it was predominantly a Baptist contribution. (Applause.) The impartial historian, whether in the past, present or future, will ever agree with our American historian, Mr. Bancroft, when he says: "Freedom of conscience, unlimited freedom of mind, was from the first, the trophy of the Baptists." And such historian will concur with the noble John Locke, who said: "The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty." Singing testimonies like these might be multiplied indefinitely.

Baptists have one consistent record concerning liberty, throughout all their long and eventful history. They have never been a party to oppression of conscience. They have never been the unwavering champions of liberty, both religious and civil. Their contention now is, and has been, and please God, must ever be, that it is the natural and fundamental and inalienable right of every human being to worship God, or not, according to the dictates of his conscience, and as long as he does not infringe the rights of others, he is to be held accountable alone to God, for all religious beliefs and practices. Our contention is not for mere toleration, but for absolute liberty. Toleration is a difference between toleration and liberty. Toleration implies that somebody falsely claims the right to tolerate. Toleration is a concession, while liberty is a right. Toleration is a matter of expediency, while liberty is a matter of principle. Toleration is a gift from man, while liberty is a gift from God. It is the consistent and insistent contention of our Baptist people, always and everywhere, that religion must be forever voluntary and uncoerced, and that it is not the prerogative of any power, whether civil or ecclesiastical, to compel men to conform to any religious creed or form of worship, or to pay taxes for the support of a religious organization to which they do not belong and in whose creed they do not believe. (Great applause.) God wants free worshippers and no other kind.

What is the explanation of this consistent and notably praiseworthy record of our plain Baptist people in the realm of religious liberty? The answer is at hand. It is not because Baptists are inherently better than their neighbors—we would make no such arrogant claim. Happy are our Baptist people to live side by side with their neighbors of other Christian communions, and to have glorious Christian fellowships with such neighbors, and to honor such servants of God for their inspiring lives and their noble deeds. From our deepest hearts we pray "Grace be with all them that love our Lord Jesus Christ in singleness." (Applause.) The spiritual union of all true believers in Christ is now and ever will be a blessed reality, and such union is deeper and higher and more enduring than any and all formal and ritualistic organizations. Whoever believes in Christ as his personal savior, is our brother in the common salvation, whether he be a member of one communion, or of another, or of the communion at all.

How is it, then, that Baptists, more than other people in the world, have forever been the protagonists of religious liberty and its companion, civil liberty? They did not stumble upon this principle. Their uniform, unyielding, and sacrificial advocacy of such principle was not and is not an accident, it is, in a word, because of our essential and fundamental principles. Ideas rule the world. A denomination is molded by its ruling principles, just as a nation is shaped by its just as individual life is thus moulded. Our fundamental essential principles have made our Baptist people, of all ages and countries, to be the unyielding protagonists of religious liberty, not only for themselves, but for all, for everybody else.

Such fact at once provokes the inquiry. What are these fundamental Baptist principles, which compel Baptists in Europe, in America, in some far off seagirt island, to be forever contending for unrestricted religious liberty? First of all, and explaining all the rest, is the doctrine of absolute Lordship of Jesus Christ. That doctrine is for Baptists the dominant fact in all their Christian experience, the nerve center of all their Christian life, the bedrock of all their church polity, the sheet anchor of all their hopes, the climax and crown of all their rejoicings. They say with Paul: "For to this end Christ both died and rose again, that He might be Lord both of the dead and the living."

From that germinal conception of the absolute Lordship of Christ, all our Baptist principles emerge. Just as yonder oak came from the acorn, so our many branched Baptist life came from the cardinal principle of the absolute Lord-

ship of Christ. The Christianity of our Baptist people, from Alpha to Omega, lives and moves and has its whole being in the realm of the doctrine of the Lordship of Christ. "One is your Master, even Christ, and all ye are brethren." Christ is the one head of the church. All authority has been committed unto Him, in heaven and on earth, and He must be given the absolute preeminence in all things. One clear note is ever to be sounded concerning Him, even this: "Whatsoever He saith unto you, do it."

How shall we find out Christ's will for us? He has revealed it in His Holy Word. The Bible and the Bible alone is the rule of faith and practice for Baptists. To them, the one standard by which all creeds and conduct and character must be tried is the Word of God. They ask only one question concerning all religious faith and practice, and that question is: "What saith the Word of God?" Not traditions, nor customs, nor councils, nor confessions, nor ecclesiastical formularies, however venerable and pretentious, guide Baptists, but simply and solely the will of Christ as they find it revealed in the New Testament. The immortal B. H. Carroll has thus stated it for us: "The New Testament is the law of Christianity. All the New Testament will be all the law of Christianity." Baptists hold that this Law of Christianity, the Word of God, is the unchangeable and only law of Christ's reign; and that whatever is not found in the Law cannot be bound on the consciences of men; and that this Law is a sacred deposit, an inviolate trust, which Christ's friends are commissioned to guard and perpetuate, wherever it may lead and whatever may be the cost of such trusteeship.

The Baptist message and the Roman Catholic message are the very antipodes of each other. The Roman Catholic message is sacerdotal, sacramentarian and ecclesiastical. In its scheme of salvation, it magnifies the church, the priest and the sacraments. The Baptist message is non-sacerdotal, non-sacramentarian and non-ecclesiastical. Its teaching is that the one high priest for sinful humanity has entered into the holy place for all, that the veil is forever rent in twain, that the mercy seat is uncovered and open to all, and that the humblest soul in all the world, if only he be penitent, may enter with all boldness and cast himself upon God. The Catholic doctrine of baptismal regeneration and transubstantiation, are to the Baptist mind, fundamentally subversive of the spiritual realities of the Gospel of Christ. Likewise, the Catholic conception of the church, thrusting all its complex and cumbersome machinery between the soul and God, prescribing beliefs, claiming to exercise the power of the Keys, and to control the channels of grace—all such lordling it over the consciences of men, is to the Baptist mind, a ghastly tyranny in the realm of the soul, and tends to frustrate the grace of God, to destroy freedom of conscience, and terribly to hinder the coming of the Kingdom of God.

That was a memorable hour in Vatican council, in 1870, when the dogma of papal infallibility was passed by a majority vote. It is not to be wondered at, that the excitement was intense during the discussion of such dogma, and especially when the final vote was announced. You recall that in the midst of all the tenseness and tumult of that excited assemblage, Cardinal Manning stood on an elevated platform in the midst of that assemblage, and holding the paper just passed, declaring for the infallibility of the Pope, he said: "Let all the world go to bits and we will reconstruct it on this paper." A Baptist smiles at such an announcement as that, but not in derision and scorn. Although the Baptist is the very antithesis of his Catholic neighbor, in religious conceptions and contentions, yet the neighbor shall have his candles and incense and sanctus bell and rosary, and whatever else he wishes in the expression of his worship. A Baptist would rise at midnight to plead for absolute religious liberty for his Catholic neighbor, and for his Jewish neighbor, and for everybody else. But what is the answer of a Baptist to the contention made by the Catholic for Papal infallibility? Holding aloft a little book, the name of which is the New Testament, and without hesitation or doubt, the Baptist shouts his battle cry: "Let all the world go to bits and we will reconstruct it on the New Testament." (Applause.)

When we turn to this New Testament, which is Christ's guidebook and law for His people, we find that supreme emphasis is everywhere put upon the individual. The individual is segregated from family, from church, from state and from society, from dearest earthly friend or institution, and brought into direct, personal dealings with God. Every one must give account of himself to God. There can be no sponsors or deputies or proxies in such vital matter. Each one must repent for himself, and believe for himself, both in time and eternally. The clarion cry of John the Baptist is to the individual: "Think not to say within yourselves, we have Abraham to our father: For I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore, every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Not one man can no more repent and believe and obey Christ for another, than he can take the other's place at God's judgment bar. Neither persons nor institutions, however, dear and powerful, may dare to come between the individual soul and God. There is one mediator between God and men, the institution, however, dear, and the person, however, near, stand aside, and let the individual soul make its own direct and immediate response to God. One is our pontiff, and his name is Jesus. (Applause.) The undelimited sovereignty of Christ makes it forever impossible for His saving grace to be manipulated by any system of human mediation whatsoever. The right to private judgment is the crown jewel of humanity, and for any person or institution to dare to come between the soul and God is a blasphemous impertinence, and a defamation of the crown rights of the Son of God. Out of these two fundamental principles, the supreme authority of the Scriptures, and the right of private judgment, have come all the historic protests in Europe and England and America, against unscripural creeds, polity and rites, and against the unwarranted and impertinent assumption of religious authority over men's consciences, any attempt to force the conscience, or to constrain men, by outward penalties, to this or that form or religious belief. Persecution may make men hypocrites, but it will not make them Christians.

It follows, inevitably, that Baptists are unalterably opposed to every form of sponsorial religion. If I have fellow Christians in this presence today, who are the protagonists of infant baptism, they will allow me frankly to say, and certainly I would say it in the most fraternal, Christian spirit, that to Baptists infant baptism is unthinkable, from every viewpoint. First of all, Baptist do not find the slightest sanction for infant baptism in the Word of God. That fact, to Baptists, makes infant baptism a most serious question for the consideration of the whole Christian world. Nor

is that all. As Baptists see it, infant baptism tends to ritualize Christianity and reduce it to lifeless forms. It tends also and inevitably, as Baptists see it, to the secularizing of the church, and to the blurring and blotting out of the line of demarcation between the church and the un saved world. And since I have thus spoken with unreserved frankness, my honored pedobaptist friends in the audience will allow me to say, that Baptists solemnly believe that infant baptism, with its implications, has flooded the world and floods it now, with untold evils.

They believe also that it perverts the scriptural symbolism of baptism, that it attempts the impossible task of performing an act of religious obedience by proxy; and that since it forestalls the individual initiative of the child, it carries within it the germ of persecution, and lays the predicates for the union of church and state; and that it is a Romish tradition and a corner stone for the whole system of popery throughout the world. (Applause.) I will speak yet another frank word for my beloved Baptist people, to our cherished fellow Christians who are not Baptists, and that word is that our Baptist people believe that if all the Protestant denominations would once for all put away infant baptism, and come to the full acceptance and faithful practice of New Testament baptism, that the unity of all the non-Catholic Christians in the world would be consummated, and that there would not be left one Roman Catholic church on the face of the earth, at the expiration of the comparatively short period of another century. (Applause.) Surely, in the face of these frank statements, our non-baptist neighbors may apprehend something of the difficulties confronting Baptists when they are asked to enter in official alliances with those who hold such fundamentally different views from those just indicated. We call God to witness that our Baptist people have an unutterable longing for Christian union, and believe Christian union will come, but we are compelled to insist that if this union is to be real and effective, it must be based upon a better understanding of the Word of God, and a more complete loyalty to the will of Christ as revealed in His word.

Again to Baptists, the New Testament teaches that salvation through Christ must precede membership in His church, and must precede the observance of the two ordinances in His church, namely baptism and the Lord's Supper. These ordinances are for the saved, and only for the saved. These two ordinances are not sacramental but symbolic. They are teaching ordinances, portraying in symbol, truths of immeasurable and everlasting moment to humanity. To trifle with these symbols, to pervert their forms and at the same time to pervert the truths they are designed to symbolize, is indeed a most serious matter. Without ceasing and without wavering, Baptists are in conscience compelled to contend that these two teaching ordinances shall be maintained in the churches, just as they were placed there, in the wisdom and authority of Christ. To change these two meaningful symbols is to change their scriptural intent and content, and thus pervert them, and we solemnly believe, to be the carriers of the most deadly heresies. By our loyalty to Christ, which we hold to be the supreme test of our friendship for Him, we must unyieldingly contend for these two ordinances as they were originally given to Christ's churches.

To Baptists, the New Testament also clearly teaches that Christ's church is not only a spiritual body, but it is also a pure democracy, all its members being equal, a local congregation, and cannot subject itself to any outside control. Such terms therefore, as "The American Church," or "The Bishop of this city or state," sound strangely incongruous to Baptist ears. In the very nature of the case, also, there must be no union between church and state, because their nature and functions are utterly different. Jesus stated the principle in the two saying: "My Kingdom is not of this world," and "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Never, anywhere in any clime has a true Baptist been willing, for one minute, for the union of church and state, never for one moment. Every state church on the earth is a spiritual tyranny. And just as long as there is left upon this earth any state church, in any land, the task of Baptists will that long remain unfinished. Their cry has been and is and must ever be this:

"Let Caesar's dues be paid,
To Caesar and his throne;
But consciences and souls were made
To be the Lord's alone."

That utterance of Jesus, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" is one of the most revolutionary and history-making utterances that ever fell from those lips Divine. That utterance, once for all, marked the divorcement of church and state. It marked a new era for the creeds and deeds of men. It was the sunrise gun of a new day, the echoes of which are to go on and on and on, until in every land, whether great or small, the doctrines shall have absolute supremacy everywhere of a free church in a free state. (Applause.)

In behalf of our Baptist people, I am compelled to say that forgetfulness of the principles that I have just enunciated, in our judgment, explains many of the religious ills that now afflict the world. All went well with the early triumphs in their earlier days. Those were incomparably triumphant days for the Christian faith. Those early disciples of Jesus, without prestige and worldly power, yet aflame with the love of God and the passion of Christ, went out and shook the pagan, Roman Empire, from center to circumference, even in one brief generation. Christ's religion needs no prop of any kind from any worldly source, and to the degree that it is thus supported is a millstone hanged about its neck. (Applause.)

Presently, there came an incomparable apostacy in the realm of religion, which shrouded the world in spiritual night, through long hundreds of years. Constantine, the Emperor, saw something in the religion of Christ's people, which awakened his interest, and now we see him uniting religion to the state, and marching up the marble steps of the Emperor's palace, with the church robed in purple. Thus and there was begun the most baneful misalliance that ever fettered and cursed a suffering world. For long centuries, even from Constantine to Pope Gregory VII, the conflict between church and state waxed stronger and stronger, and the encroachments and usurpations became more deadly and devastating. When Christianity first found its way into the city of the Caesars, it lived at first in cellars and alleys, but when Constantine crowned the union of church and state, the church was stamped with the impress of the Roman idea and fanned with the spirit of the Caesars. Soon we see a Pope emerging, who himself became a Caesar, and soon a group of counsellors may be seen gathered around this Pope, and the supreme power of the church is assumed by the Pope and his Counsellors. The long, blighting record of the Medieval ages is simply the working out of that idea. The Pope ere long assumed to be the monarch of the world, making the astounding claim that all Kings and Potentates were subject unto him. By and by Pope Gregory VII appears, better known as Hildebrand, his assumptions are still more astounding. In him the spirit of the Roman church became incarnate and triumphant. He lorded it over Parliaments, and Council Chambers, having statesmen to do his bidding, and creating and deposing kings at his will. For example, when the Emperor Henry sentenced Hildebrand, the latter pronounced against Henry a sentence not only of excommunication, but of deposition as Emperor, releasing all Christians from allegiance to him. He made the Emperor do penance by standing in the snow with bare feet at Canossa, and he wrote his famous letter to William the Conqueror, to the effect that the state was subordinate to the church, that the power of the state as

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compared to the church was as the moon compared to the sun.

This explains the famous saying of Bismarck, when Chancellor of Germany, to the German Parliament: "We will never go to Canossa again." Whoever favors the authority of the church over the state favors the way to Canossa.

When in the fulness of time, Columbus discovered America, the Pope calmly announced that he would divide the New World into two parts, giving one part to the King of Spain, and the other to the King of Portugal. And not only did this great, consolidated Ecclesiasticism assume to lord it over men's earthly treasures, but they lorded it over men's minds, prescribing what men should think and read and write. Nor did such assumption stop with the things of this world, but it laid its hand on the next world, and claimed to have in its possession the keys of the Kingdom of Heaven, and the Kingdom of Purgatory, so that it could shut men out of heaven, or lift them out of purgatory, thus surpassing in the sweep of its power and in the pride of its autocracy, the boldest and most presumptuous ruler that ever sat on a civil throne.

The student of history cannot fail to observe that through the long years two ideas have been in endless antagonism, the idea of absolutism and the idea of individualism, the idea of autocracy and the idea of democracy. The idea of autocracy is that supreme power is vested in the few, who, in turn, delegate this power to the many. That was the dominant idea of the Roman empire, and upon that idea the Caesars built their throne. That idea has found world-wide impression, in the realms both civil and ecclesiastical. Often have the two ideas, absolutism versus individualism, autocracy versus democracy, met in battle. In the recent world war, these two ideas met on a world scale. Autocracy dared, in the morning of the twentieth century, to crawl out of its ugly lair, and proposed to substitute the law of the jungle for the law of human brotherhood. For all time to come the hearts of men will stand aghast upon every thought of this incomparable death drama, and at the same time they will renew the vow that the few shall not presumptuously tyrannize over the many, that the law of human brotherhood, and not the law of the jungle, shall be given supremacy in all human affairs. (Applause.) And until the principle of democracy, rather than the principle of autocracy, shall be regnant in the realm of religion, our mission shall be commanding and unending.

The coming of the sixteenth century was the dawning of a new hope for the world. With that century, came the Protestant Reformation. Yonder goes Luther with his theses, which he nails over the old church door in Wittenberg, and the echoes of the mighty deed shake the Papacy, shake Europe, shake the whole world. Luther was joined by Melancthon and Calvin and Zwingli and other mighty leaders. Just at this point emerges one of the most outstanding anomalies of all history. Although Luther and his compeers protested vigorously against the errors of Rome, yet when these mighty men came out of Rome, and mighty men they were, they brought with them some of the grievous errors of Rome. The Protestant Reformation of the sixteenth century was sadly incomplete—it was a case of arrested development. Although Luther and his compeers grandly sounded out the battle cry of justification by faith alone, yet they retained the doctrine of infant baptism and a state church. They shrank from the logical conclusions of their own theses. In Zurich there stands a statue in honor of Zwingli, in which he is represented with a Bible in one hand and a sword in the other. That statue was the symbol of the union between church and state. The same statue might have been reared to Luther and his fellow reformers. Luther and Melancthon fastened a state church upon Germany, and Zwingli fastened it upon Switzerland. Knox and his associates fastened it upon Scotland. Henry VIII bound it upon England where it remains even till this very hour. These mighty reformers turned out to be persecutors like the Papacy before them. Luther unloosed the dogs of persecution against the struggling and faithful Anabaptists. Calvin burned Servetus, and to such awful deed Melancthon gave his approval. Louis XIV revoked the Edict of Nantes, shut the doors of all the Protestant churches, and outlawed the Huguenots. Germany put to death that mighty Baptist leader, Balthasar Hubmaier, while Holland killed her noblest statesman, John of Barneveldt, and condemned to life imprisonment her ablest historian, Hugo Grotius for conscience' sake. In England, John Bunyan was kept in jail twelve long, weary years, because of his religion, and when we cross the mighty ocean, separating the Old World and the New, we find the early pages of American history crimsoned with the stories of religious persecutions. The early colonies of America were the forum for the working out of the most epochal battles that earth ever knew, for the triumph of religious and civil liberty.

Just a brief glance at the struggle in those early colonies must now suffice us. Yonder in Massachusetts, Henry Dunster, the first president of Harvard, was removed from the presidency because he objected to infant baptism. Roger Williams was banished, John Clark was put in prison, and they publicly whipped Obadiah Holmes on Boston Common. In Connecticut, the lands of our Baptist fathers were confiscated and their goods sold to build a meeting house and support a preacher of another denomination. In old Virginia, "Mother of states and statesmen," the battle for religious and civil liberty was waged all over her noble historic territory, and the final triumph recorded there was such as to write imperishable glory upon the name of Virginia, until the last syllable of recorded time. (Applause.) Fines and imprisonments and persecutions were everywhere in evidence in Virginia for conscience' sake. If you would see a record incomparably interesting, go read the early statutes in Virginia, concerning the Established Church and religion, and trace the epic story of the history-making struggles of that early day. If the historic records are to be accredited, those clergymen of the Established Church in Virginia, made terrible inroads in collecting fines in Baptist tobacco, in that early day. (Laughter.) It is quite evident, however, that they did not get all the tobacco (Laughter.) On and on was the struggle waged by our Baptist fathers, for religious liberty, in Virginia, in the Carolinas, in Georgia, in Rhode Island and Massachusetts and Connecticut, and elsewhere, with one unyielding contention for unrestricted, religious liberty for all men, and with never one wavering note. They dared to be odd, to stand alone, to refuse to conform, enough it cost them suffering and even life itself. They dared to defy traditions and customs, and deliberately chose the way of nonconformity even though in many a case it meant a cross. They pleaded, and suffered, and they offered their protest and remonstrances and memorials, and thank God, mighty statesmen were won to their contention. Washington and Jefferson and Madison and Patrick Henry and many others, until at last it was written into our country's constitution, that church and state must in this land be forever separate and free, that neither must trespass upon the distinctive functions of the other. (Applause.) It was pre-eminently a Baptist achievement.

Glad are our Baptist people to pay their grateful tribute to their fellow Christians of other religious communions for all their sympathy and help in this sublime achievement. Candor compels me to repeat that much of the sympathy of other religious leaders, in that early struggle, was on the side of legalized ecclesiastical privilege. Much of the time were Baptists pitifully lonely in their age-long struggle. We would now and always make our most grateful acknowledgment to any and all who came to the side of our Baptist fathers, whether early or late, in this destiny-determining struggle. But, I take it that every informed man on the subject, whatever his religious faith, will be willing to pay tribute to our Baptist people, as being the chief instru-

mentality in God's hands, in winning the battles in America for religious liberty. Do you recall Tennyson's little poem, in which he set out the history of the seed of freedom? Catch its philosophy:

"Once in a golden hour,
I cast to earth a seed
Up there came a flower,
The people said, a weed.

To and fro they went,
Through my garden bower,
And muttering discontent,
Cursed me and my flower.

Then it grew so tall,
It wore a crown of light,
But thieves from o'er the wall,
Stole the seed at night.

Sowed it far and wide,
By every town and tower,
Till all the people cried,
'Splendid is the flower.'

Read my little fable:
He who runs may read,
Most can grow the flowers now.

For all have got the seed." (Laughter and applause.) Very well, we are very happy for all our fellow religiousists of every denomination and creed to have this splendid flower of religious liberty, but you will allow us to remind you that you got the seed in our Baptist garden. We are very happy for you to have it; now let us all make the best of it and the most of it.

And now, my fellow Christians, and fellow citizens, what is the present call to us in connection with the priceless principle of religious liberty? That principle, with all the history and heritage accompanying it, imposes upon us obligations to the last degree meaningful and responsible. Let us today and forever be highly resolved that the principle of religious liberty shall, please God, be preserved inviolate through all our days and the days of those who come after us. Liberty has both its perils and its obligations. We are to see to it that our attitude toward liberty, both religious and civil, both as Christians and as citizens, is an attitude consistent and constructive and worthy. We are to "Render unto Caesar the things that are Caesar's and unto God the things that are God's." We are members of the two realms, the civil and religious, and are faithfully to render unto each all that each should receive at our hands, we are to be alertly watchful, day and night, that liberty, both religious and civil, shall be no where prostituted and mistreated. (Applause.) Every perversion and misuse of liberty tends by that much to jeopardize both church and state.

There comes now the clamant call to us to be the right kind of citizens. Happily the record of our Baptist people toward civil government has been a record of unflinching honor. Their love and loyalty to country has not been put to shame in any land. In the long list of published Tories in connection with the Revolutionary War, there was not one Baptist name.

It behooves us now and ever to see to it that liberty is not abused. Well may we listen to the call of Paul, that mightiest Christian of the long centuries, as he says: "Brethren, ye have been called unto liberty; only use not your liberty for an occasion to the flesh, but by love serve one another." This ringing declaration should be heard and heeded by every class and condition of people throughout all our wide-stretching nation. It is the word to be heeded by religious teachers, and by editors, and by legislators, and by everybody else. Nowhere is liberty to be used "for an occasion to the flesh." We will take free speech and a free press, with all their excrescences and perils, because of the high meaning of freedom, but we are to set ourselves with all diligence not to use these great privileges in the shaming of liberty. (Applause.) A free press—how often does it pervert its high privilege! Again and again, it may be seen dragging itself through all the sewers of the social order, bringing to light the moral cankers and leprosy of our poor world and glaringly exhibiting them to the gaze even of responsive youth and childhood. The editor's task, whether in the realm of church or state, is an immeasurably responsible task. These editors, side by side with the moral and religious teachers of the country are so to magnify the ballot box, a free press, free schools, the courts, the majesty of law and the secure and enduring foundations of righteousness. (Applause.) Let us remember that lawlessness wherever found and whatever its form, is as the pestilence that walketh in darkness and the destruction that wasteth at noonday. Let us remember that he who is willing for law to be violated is an offender against the majesty of law, as really as he who actually violates law. The spirit of law is the spirit of civilization. Liberty without law is anarchy. Liberty against law is rebellion. Liberty limited by law is the formula of civilization.

Challenging to the highest degree is the call that comes to legislators. They are to see to it continually, in all their legislative efforts, that their supreme concern is for the highest welfare of the people. Laws humane and righteous are to be fashioned and then to be faithfully regarded. Men are playing with fire if they lightly fashion their country's laws, and then trifle in their obedience to such laws. Indeed all citizens, the humblest and the most prominent alike, are called to give their best thought to the maintenance of righteousness, everywhere. Much truth is in the widely quoted saying "Our country is afflicted with the bad citizenship of good men." The saying points its own clear lesson. "When the righteous are in authority, the people rejoice, but when the wicked bear rule, the people mourn." The people, all the people, are inexorably responsible for the laws, the ideals, and the spirit that are necessary for the making of a great and enduring civilization. Every man of us is to remember that it is righteousness that exalteth a nation, and that it is sin that reproaches and destroys a nation. God does not raise up a nation to go selfishly strutting and forgetful of the high interests of humanity. National selfishness leads to destruction as truly as does individual selfishness. Nations can no more live to themselves than can individuals. Humanity is bound up together in the big bundle of life. The world is now one big neighbor. There are no longer hermit nations. National isolation is no longer possible in the world of today. The markets of the world instantly register every commercial change. An earthquake in Asia is at once registered in Washington City. The people on one side of the world may not dare to be indifferent to people on the other side. Every man of us is called to be a world citizen, and to think and act in world terms. The nation that insists upon asking that old murderous question of Cain, "Am I my brother's keeper?" the question of the profiteer and the question of the slacker, is a nation marked for decay and doom and death. The parable of the good Samaritan is heaven's law for nations as well as for individuals. Some things are worth dying for, and if they are worth dying for they are worth living for. The poet was right when he sang

"Though love repine, and reason chafe,
There comes a voice without reply,
'Thy man's perdition to be safe,
When for the truth he ought to die.'

When this nation went into the world war, a little while ago, after long and patient and fruitless effort to find another way of conserving righteousness, the note was sounded in every nook and corner of our country, that some things in this world are worth dying for, and if they are worth

dying for. And, please God, the freedom and honor of the things worth dying for! The sanctity of womanhood is worth dying for. (Applause.) The safety of childhood is worth dying for, and when Germany put to death that first, helpless, Belgian child, she was marked for defeat and doom. (Applause.) The integrity of one's country is worth dying for. And, please God, the freedom and honor of the United States of America are worth dying for. (Great applause.) If the great things of life are worth dying for, they are worth living for. Our great country may not dare to isolate herself from all the rest of the world, and selfishly say: "We propose to live and to die to ourselves, leaving all the other nations with their weakness and burdens and sufferings, to go their ways without our help." This nation cannot pursue any such policy and expect the favor of God. Myriads of voices, both from the living and the dead, summon us to a higher and better way. Happy am I to believe that God has His prophets not only in the pulpits of the churches, but also in the school room, in the editor's chair, in the halls of legislation, in the marts of commerce, in the realm of literature. Tennyson was a prophet, when in "Lockesley Hall" he sang:

"For I dipped into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be;
Saw the heavens filled with commerce, argosies of magic
sails,
Pilots of the purple twilight, dropping down with costly
bales;
Heard the heavens filled with shouting, and there rained a
ghastly dew
From the nation's airy navies, grappling in the central
blue;
Far along the world-wide whisper of the south-wide rushing
warm,
With the standards of the people plunging through the
thunder storm.
Till the war drums throbbed no longer, and the battle flags
were furled.

In the parliament of Man, the Federation of the World." Tennyson believed in a League of Nations, and well might he so believe, because God is on His righteous throne, and inflexible are His purposes touching righteousness and peace, for a weary, sinning, suffering, dying world. Standing here today on the steps of our Nation's Capitol, hard by the Chamber of the Senate of the United States, I dare to say as a citizen and as a Christian teacher that the moral forces of the United States of America, without regard to political parties, will never rest until there is a worthy League of Nations. I dare to express also the unhesitating belief that the unquestioned majorities of both great political parties in this country regard the delay in the working out of a League of Nations as a national and world wide tragedy. The moral and religious forces of this country could not be supine and inactive, as long as the saloon, the chief rendezvous of small politicians, that chronic criminal and standing anachronism of our modern civilization, was legally sponsored by the state. I can certify all the politicians of all the political parties that the legalized saloon has gone from American life and gone to stay. (Great applause.) Likewise can I certify the men of all political parties, without any reference to partisan politics, that the same moral and religious forces of this country, because of the inexorable moral issues involved, cannot be silent and will not be silent until there is put forth a League of Nations that will strive with all its might to put an end to the diabolism and measureless horrors of war. (Great applause.) I thank God that the stricken man yonder in that White House has pleaded long and is pleading yet that our nation will take her full part with the others, for the bringing in of that blessed day when wars shall cease to the ends of the earth. (Great applause.) The recent world war calls to us with a voice surpassingly appealing and responsible. Surely Alfred Noyes voices the true desire for us:

"Make firm, O God, the peace our dead have won
For folly shakes the tinsel on its head,
And points us back to darkness and to hell,
Cackling "Beware of Visions," while our dead,
Still cry "It was for visions that we fell."

They never knew the secret game of power,
All that this earth can give they thrust aside,
They crowded all their youth into an hour,
And for one fleeting dream of right, they died.
Oh, if we fall them in that awful trust,
How should we bear those voices from the dust?"

You are wonderfully patient. I have spoken to you an hour. May I detain you a little longer? (Cries of "Go on.") This noble doctrine and heritage of religious liberty calls to us imperiously to be the right kind of Christians. Let us never forget that a democracy, whether civil or religious, has not only its perils, but has also its unescapable obligations. A democracy calls for intelligence. The sure foundations of states must be laid, not in ignorance, but in knowledge. It is of the last importance that those who rule shall be properly trained. In a democracy a government of the people, for the people, and by the people, the people are the rulers, and the people, all the people are to be informed and trained. My fellow Christians, we must hark back to our Christian schools, and see to it that these schools are put on worthy and enduring foundations. A democracy needs more than intelligence—it needs Christ. He is the light of the world, nor is there any other sufficient light for the world. He is the solution of the world's complex questions, the one adequate Helper for its dire needs, the one only sufficient Saviour of our sinning race. Our schools are afresh to take not of this supreme fact, and they are to be fundamentally and aggressively Christian. Wrong education will always lead to disaster. Pungent were the words of Mr. Lloyd George: "The most formidable foe that we had to fight in Germany was not the arsenals of Krupp, but the schools of Germany." The educational center of the world will no longer be in the Old World, but because of the Great War, such center will be in this New World of America. We must build here institutions of learning that will be shot through and through with the principles and motives of Christ, the one Master over all mankind. (Applause.) The time has come when, as never before, our beloved denomination should worthily go out to its world task as a teaching denomination. That means that there should be a crusade throughout all our borders for the vitalizing and strengthening of our Christian schools. The only complete education, in the nature of the case, is Christian Education, because man is a tripartite being. By the very genius of our government, education by the state cannot be complete. Wisdom has fled from us if we fail to magnify, and magnify now, our Christian schools. These schools go to the foundation of all the life of the people. They are indispensable to the highest efficiency of the churches. Their inspirational influences are of untold value to the schools conducted by the State, to which schools also we must ever give our best support. It matters very much, do you not agree, who shall be the leaders, and what the standards, in the affairs of civil government and in the realm of business life? One recalls the pithy saying of Napoleon to Marshal Ney: "An army of deer led by a lion is better than an army of lion led by a deer." Our Christian schools are to train not only our religious leaders, but hosts of our leaders in the civil and business realm as well. The one transcendently inspiring influence in civilization is the Christian religion. By all means, let the teachers and trustees and student bodies of all our Christian schools remember this supremely important fact, that civilization without Christianity is doomed. Let there be no pagan ideals in our Christian schools, and no hesitation or apology for the

(Continued on Page 6)

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EDITORIAL.

DIET KITCHEN.

There are certain sanitariums which have made a nation-wide reputation in their treatment of disease largely by providing a suitable diet for the patients who come to them for treatment. We have never been to an institution of this kind but we believe in them thoroughly. Any hospital nowadays must be equipped with the necessary diet kitchen, and no medicine or treatment is effective which ignores or neglects this factor in the treatment of patients.

There is good reason for this in the nature of things, besides the arguments from experience. A large part of the ailment of mankind comes from the lack of proper care in eating or in the preparation of the food. Most of the world's diseases enter through the mouth. The doctor will always tell you that when they have found the cause of an ailment they are well on the way to the discovery of the cure. If this is true, and if it is true that a large part of the physical derangement is due to over eating, under eating, rapid eating, lack of balanced ration, or eating what and when we ought not; then it follows that the best treatment for diseases caused in this way is by attention to the matter of diet.

The purpose of this article is not to boost the home science department of our schools; though it is worthy of it, nor to advertise a special kind of sanitarium, but to carry the analogy into the spiritual and religious life of our people. The intellectual life and spiritual life are closely related, inseparable. Spiritual life will produce intellectual growth; and intellectual development ought to facilitate spiritual development. The employment of the mind and the material on which it feeds will hasten or hinder spiritual growth. More than that the wrong use of the mind will produce disease of the soul. What the mind feeds on, or the way in which it is fed, determines whether the soul will be hale and strong, or whether it will be weak and sickly, diseased and the spreader of disease.

Two dangers immediately confront us in the consideration of this matter. The first is that we regard the statement as a mere commonplace. We have heard similar expressions so often we ease and say: "Yes, that's so; there is a danger. What do you think of the weather?" The other danger is that realizing the situation we will settle down to a condition of hopelessness as to any relief or remedy.

There was never a time in the world when there was as much reading in the world, nor as many things to read. It is no marvel that there is a shortage of paper in the world. The conscienceless manipulator may have to bear his part of the blame; but one reason is that more books are being published, many fold more,

than the world ever saw before. And the number of newspapers and magazines has so multiplied that the mere catalogue of their names would fill a volume. What becomes of them all. Somebody must be reading.

It can hardly be questioned that a large part of this that even good people read is comparatively or absolutely worthless. The larger part of the average readers time is spent in reading not for instruction or profit, but for recreation or emotional excitement without serious moral aim. The bulk of the magazines when weighed by the ton would hardly have a pound of moral or intellectual pabulum in them. And much of it is positively hurtful. If the soul has a stomach it must be in a distressful state from swallowing the product of the press in our generation. If disease comes mostly from eating what we ought not, then the morally and spiritually diseased public today can trace its troubles to their origin in feeding upon the wordy, worthless products of the press. May God save us.

But he will save us only by our consent and cooperation, as the only way in which a sick man can be saved. And he will save us by the faithful use of the diet kitchen. That is we must be willing to undergo a dietetic regime for our minds and souls, just as an invalid does for his body when he goes to the sanitarium. The people's tastes are corrupted. They want hot coffee on one side of their plate and iced tea on the other. They must have a cruet full of salt and pepper and worcester, and vinegar and chili and tabasco, or they can't taste the food at all. What they read must be red as blood or yellow as the Chinese flag. They will not easily be cured and their consent will be hard to secure.

But this exhortation is not written to them. They are not hunting for what they want in the Baptist Record. This is written to the readers among our people who feel some responsibility for the welfare of others and some concern to help them. The sick must be assisted by the well. They are among those who Jesus said need a physician, and we must help them. The preachers have a responsibility here which they have never measured, realized or acknowledged. They have left the fight to the sick—and the publishers. The churches must do their part in helping those who are spiritually weak or have perverted tastes. We cannot leave them to take care of themselves. We must help them for they don't know how to help themselves.

We must provide a diet kitchen for these who have lost their appetite for spiritual things. We must provide our homes and churches with the reading that is needed. It can be done if we are willing to acknowledge our responsibility in the matter. Always what ought to be done can be done.

Many of the churches are now putting the Record in all the homes. The very fact that occasionally a copy is refused or not read is only proof of the need of it, and evidence that we have neglected it too long. Every encouragement should be given to get the people started in reading what they ought to read. Carefully selected libraries ought to be in our churches, and supervision of the reading should be exercised by the most competent people in the churches. Laziness and stinginess can be overcome by a deep sense of responsibility. Somebody must be willing to give time and thought to this matter.

TRIBUTE TO WHOM IT IS DUE

There is hardly any expense under which people chafe more than under taxes. There may be two reasons for this, or more, but so far as we can see none of them good reasons. We seem to have inherited from the far past the resentment which people once felt against a tax imposed upon them from above, that is from self-constituted authorities or rulers in whose selection the people had no voice. It was a taxation without representation against which our forefathers protested successfully. To be sure the power of taxation today is in the hands of the people and

is determined by their representatives elected by the people and directly responsible to them. The prejudice against taxes on this account should have passed away, but it is not so easily forgotten. "You may break, you may shatter the vase if you will, but the scent of the roses will linger there still."

A second reason is that when people pay their money for taxes they do not see immediately before them at the time what they are paying for. When you buy a suit of clothes you have it before you and soon have it on. When you buy a barrel of flour it is delivered at your door. But what you get for taxes is not so palpable; it is not handed to you across the counter. But this does not mean that you do not get the worth of your money. You get it in a very substantial way, but it is not always before your eyes. If people realized that they are getting value received they would probably pay the tax more cheerfully and would be more honest when the assessor comes around.

We ought to recall that the assessment of taxes is one of the first and most fundamental laws of civilization. There can be no civilization without it. There can be no community life, no commonwealth without it. If we have common interests and cooperation there must be certain ones assigned and paid to look after the common interests. There must be peace officers, there must be places for them to transact the business for the community. As the community grows in extent, and life becomes more complex and the common interests become more intricate, it takes more people and more money to carry on the business. Education becomes a common interest; good roads become a common interest; health becomes a common interest of the first magnitude. If every man or every family were required to look after these and similar matters separately, it would take time and money beyond anybody's ability. But we agree to pool our interests and employ men and women who make a specialty of these things to look after them for the whole community or state or nation. To do this we chip in and pay taxes. It is far and away the cheapest and most economical way to manage it.

Perhaps we should not be justified in taking space in a religious paper, or in taking your time about this matter if it were not also a matter of religion. That is it is a matter about which the Bible speaks plainly and authoritatively. Paul says we are to pay tribute to whom tribute is due, and that means taxes. There is a whole paragraph in the thirteenth chapter of Romans which is well worth reading in this connection. Paul says of the officer of the law: "He is a minister of God to thee for good." Then he reiterates, "They are ministers of God's service, attending continually upon this very thing."

Here he puts them upon the same plane as the priests who were accustomed to minister on God's altar under the Mosaic law, and to be held in honor and supported as loyally as a preacher is supported. Jesus intimated that any government is better than no government when he said, "Render unto Caesar the things that are Caesar's." He was talking about paying taxes. We have in the United States the best government in the world, the best that has ever been in the world and can afford to pay cheerfully to its support. It is difficult to find better returns for money spent than what is paid in taxes. It is the only hope of maintaining peace and an orderly life; it is the necessary condition of progress and the material welfare and civilization.

The Biblical Recorder tells of an amusing incident in Washington when some of the brethren who couldn't get into the convention on account of the crowd went around to the Southern Sociological Congress and heard a speech made to less than a hundred people on "Why the Churches Fail." The churches had a representation of over 10,000 in Washington and this speaker was holding forth to a congregation of less than a hundred.

MISSISSIPPI EVANGELISTIC CAMPAIGN

Meeting Beginning Second Sunday in July

Let Us Pray for These.

Lottville, Madison County; J. C. Robinson, pastor; pastor doing preaching.
 Concord, Rankin County; D. W. Moulder, pastor; W. R. Cooper, assisting.
 Stonewall Simpson County; C. W. Black, pastor; J. O. Buckley, assisting.
 Magee, Simpson County; S. W. Sproles, pastor; E. S. P'Pool, assisting.
 Sardis, Smith County; T. W. Bishop, pastor; T. J. Waldrup assisting.
 Mize, Smith County; I. A. Hailey, pastor.
 New Shiloh, Carroll County; W. R. Haynie, pastor; Eearl Ferrell, assisting.
 Oak Street, Leflore County; W. A. Green, pastor; S. E. Tull, assisting.
 Pope, Panola County; R. A. Cooper, pastor; Chas. Nelson, assisting.
 Lambert, Quitman County; L. F. Gregory, pastor; H. L. Martin assisting.
 Mt. Tabor, Calhoun County; A. J. Darling, pastor; T. A. J. Beasley assisting.
 Guntown, Lee County; T. A. J. Beasley, pastor.
 Holly Springs, Marshall County; E. L. Wesson, pastor; T. L. Holcomb assisting.
 Kosciusko, Second, Attala County; W. A. Williams, pastor; A. E. Lucas assisting.
 Stratton, Nowton County; H. B. Harrison, pastor; H. T. McLaurin assisting.
 Union, Newton County; S. W. Rogers, pastor; Zeno Wall assisting.
 Providence, Forest County; J. P. Williams, pastor.
 Sweetwater, Green County; J. E. Lowe, pastor; E. Stephens assisting.
 Salem, Green County; J. E. Curry, pastor; J. W. Rooker, assisting.
 Heidelberg, Jasper County; C. E. Bass, pastor; G. W. Riley assisting.
 Sandersville, Jones County; L. M. Phillips, pastor; W. H. Thompson, assisting.
 Sharon, Jones County; J. G. Cooke, pastor; J. W. Hicks, assisting.
 Oak Hill, Pearl River County; F. F. Martin, pastor.
 Seminary, Perry County; R. M. Hardin, pastor; J. A. Lee, assisting.
 Ebenezer, Jefferson Davis County; J. B. Polk, pastor; T. T. Martin, assisting.
 Hathorn, Jefferson Davis County; B. E. Phillips, pastor; J. B. Perry assisting.
 Monticello, Lawrence County; M. O. Patterson, pastor; W. A. Hewitt, assisting.
 Shiloh, Lawrence County; C. H. Mize, pastor; J. G. Gilmore assisting.
 Senatobia, Tate County; J. R. Nutt, pastor; pastor doing preaching.
 Antioch, Lawrence County; J. J. Terry, pastor; George Darling assisting.
 Bismark, Lawrence County; H. R. Reeves, pastor; W. A. Murray assisting.
 Saulsvalley, Lawrence County; J. B. Hemphill, pastor; A. D. Muse assisting.
 Philadelphia, Lincoln County; J. H. Purser, pastor; F. M. Purser assisting.
 Goss, Marion County; A. J. Linton, pastor; W. W. Kyzar, assisting.
 Union, Pike County; W. R. Haynie, pastor; W. C. Stewart, assisting.
 Magees Creek, Walthall County; R. D. Stringer, pastor; H. C. Clark, assisting.
 Smyrna, Walthall County; Charley Stevenson, pastor; W. F. Hutson assisting.
 City wide meeting McComb City, Pike County; J. B. Leavell, doing preaching.
 Hosie School House, Smith County; W. R. Allmon, pastor; pastor doing preaching.
 Lamar Lumber Camp, Lamar County; B. A. Ashworth, pastor; pastor doing preaching.

Results of Recent Meetings

Let Us Thank God for These

Nnumber meetings reported since last publication 13; number profession of faith 139; received for baptism 139; received by letter 71; total additions 210.

Meetings of Associations

Chickasaw County Association, Houlika Church October 7th, 1920.

PASTORLESS CHURCHES

We give below a list of churches that appear to be pastorless, so far as we have been able to gather the information. We have not been able to get reports yet from the following counties: Coahoma, Montgomery, Alcorn, Benton, Marshall, Pontotoc, Tishomingo, Union, Noxubee, George, Harrison, Stone, Jefferson and Lawrence. If any of the churches named below have pastors we would be glad to have the name and address of the pastor as we are trying to perfect a revised list of the pastors of all the churches in the state.

We are giving this information so that our pastors and workers may become interested in all those pastorless churches and help in arranging for revival meetings and assisting them in securing pastors. We list the church by district and county.

DISTRICT ONE

Copiah County—Carpenter, Rocky Hill, Sylvarena.
 Hinds County—Edwards, Oakley.
 Holmes County—Tebula, Cruger, West, Pickens, Central, Ebenezer.
 Madison County—Lone Pine, Camden.
 Rankin County—Eufeka, Clear Creek.
 Sharkey County—Rolling Fork, Anguilla.
 Smith County—Burns, Trenton, Sharon, Beavercreek, Providence.
 Yazoo County—Providence, Short Creek, Ogden, Oak Grove, Bethlehem.

DISTRICT TWO

Bolivar County—Shelby, Hushpuckana, Skeene, Rosedale, Beulah, Benoit.
 DeSoto County—Ebenezer, Macedonia.
 Grenada County—Graysport, Holcomb, Bethel, Central.
 Humphreys County—Louise.
 Leflore County—Sidon, Swiftown.
 Panola County—White Oak Grove.
 Quitman County—Ruth's Chapel.
 Sunflower County—Bethel, Emmanuel.
 Tallahatchie County—Bethel, Glendora.
 Tate County—Bethel.
 Washington County—Oak Grove.

DISTRICT THREE

Calhoun County—Elzy, Union Grove.
 Chickasaw County—Buenna Vista, New Prospect, Bethel, Amity.
 Itawamba County—Shiloh, Zion, Vernon, Mt. Zion, Pleasant Ridge, Tombigbee, Ratcliff, Ballantysville, Hopewell, New Bethel.
 LaFayette County—Midway, New Elbethel, Tula, Union.
 Lee County—Plantersville, Auburn, Belden.
 Monroe County—Evergreen.
 Prentiss County—Pine Grove, Meadow Creek, Mt. Carmel, Mt. Providence, Chandler's Chapel.
 Tippah County—Lowrey Memorial, Shady Grove, Hunter's Chapel, Tiptersville, Union Hill, Dumas, Lebanon.
 Yalobusha County—Water Valley, Shady Grove, Pleasant Grove.

DISTRICT FOUR

Attala County—Zama, McComb, Zilpha.
 Choctaw County—Bethlehem, McCurtain's Creek.
 Kemper County—Vardaman.
 Leake County—Good Hope, Damascus, Wake Forrest.
 Neshoba County—High Hill, Oak Grove, Pleasant Ridge.
 Webster County—Pine Forest.
 Winston County—Hinze, Evergreen, Yellow Creek, Noxubee.

DISTRICT FIVE

Clarke County—Pacuta, Palestine, Oak Grove, Hepzibah, Pine Grove, Center Ridge, Mt. Zion, New Bethel.
 Forrest County—Brooklyn, Main Street Hattiesburg, Central.
 Green County—Leaf, Pilgrim's Rest.
 Jackson County—Moss Point, New Prospect, Ocean Springs.
 Jasper County—Randle Hill, Union Seminary, Enon, Rose Hill, Concord.
 Jones County—Pleasant Ridge, Big Creek, Lebanon, Liberty, Pilgrim, Beulah, Spring

Hill, Wausau, Hickory Grove, Mt. Moriah, Antioch, Blodgett.

Pearl River County—Olive, Ford's Creek.
 Wayne County—Chapprell, Shady Grove East, Denham, Chason, Eucutta, Pleasant Grove, Clear Creek.

DISTRICT SIX

Amite County—Berwick, New Zion.
 Franklin County—Siloam.
 Wilkinson County—Rosetta.

IS YOUR CHURCH PASTORLESS?

We give below a list of preachers in other states who we have reason to believe could be induced to come to Mississippi. We publish their names without their knowledge or consent, but, as we believe, in the interest of the Kingdom. Further references could be given on application to the Baptist Record.

Rev. W. G. Garrett, Big Springs, Texas; pastor First Church, Big Spring, former Mississippian; eighteen years experience.

Rev. O. H. Hullinger, Ranger, Texas; good references.

Rev. W. C. McGill, Notasulga, Ala.; seminary training; now pastor of three churches.

Rev. Thomas H. Landers, Langsdale, Ala.; now pastor two half time churches. Good references.

Rev. A. D. Langston, Knoxville, Tenn; pastor Beaumont Baptist church.

Rev. W. G. Mahaffey, Walter Hill, Tenn.; formerly pastor at Coffesville and Brookville, Miss.

Rev. W. Bilbro, Alto, Texas; native Mississippian; good references.

Rev. I. E. Borroughs, Holt, Ala.; pastor at Holt, Ala.; good references.

Rev. A. T. Camp, Chipley, Fla.; former Mississippian, has full time pastorate.

Rev. W. O. Carter, student Ft. Worth Seminary, Ft. Worth, Texas. Graduate Clarke College, Mississippi.

Rev. Chas W. Cook, Box 52, Maplesville, Ala. Would prefer town or country pastorate.

Rev. W. B. Barnett, Tuscaloosa, Ala., 2601 Seventh St.; former Mississippian; references if desired.

Rev. E. W. Etheridge, Kleberg, Texas; good Mississippi men as references.

Rev. A. L. Ingram, 1890 S. Tenth St., Waco, Texas. Educated in Mississippi College and Ft. Worth Seminary. Prefers full time pastorate. Good Mississippi references.

Rev. G. W. Land, Ruston, La.; native Jasper County, Mississippi; good references.

Rev. Geo. J. McNew, formerly connected with College of Marshall, Marshall, Texas. Address 1301 West Grand Ave., Marshall, Texas.

Rev. L. D. Posey, Tyler, Texas. Former Mississippian, good references.

Rev. W. E. Robertson, Quitman, La.; native Mississippian; good references.

Rev. E. D. Black, Haynesville, La.; educated Mississippi College and Southern Baptist Theological Seminary, formerly from Pontotoc County, Mississippi.

Rev. D. W. Littleton, Capeville, Va., can give good references if desired.

Rev. J. S. Deaton, Electra, Texas; graduate Mississippi College and Ft. Worth Seminary; good references.

The Illinois Central Railroad Company is preparing a "school of manners" which all employs will be required to attend who have to deal with the public. It is our experience that railroad men are among the most polite and accommodating in the world. There are a few exceptions but they excel in their courteous treatment of patrons, even under strong provocation. However there is always the chance to improve and the railroad is setting a good example to some other public service corporations which may need it more.

The General Education Board of New York gave over twenty million dollars to 98 colleges and Universities. As yet Mississippi College is not included.

WHAT THE MISSIONARIES THINK OF "A STATEMENT OF BELIEF."

When the Foreign Mission Board adopted "A STATEMENT OF BELIEF" which is now used as a basis for the examination of candidates, a copy of it was sent to the missionaries who are already on the field with the following note:

"My Dear Brother:

I enclose "A STATEMENT OF BELIEF" which was adopted by the Board and which explains itself. The missionaries who are already on the field will not be required to approve these, but, of course, the Board would be gratified if such should voluntarily do so."

To that letter and comment upon the Statement nearly all of the missionaries on the field replied giving the statement cordial approval. The following are a few brief extracts from these responses:

China:

"Inclosed I send the signed Statement of Belief. It gave me great pleasure to receive the Statement, read it carefully and sign."

"Thank you for your letter enclosing the Statement of Belief. When I had finished reading the Statement, I bowed my head and thanked God for it and, as we often do, prayed His continued rich blessings upon our Board as a whole and upon each individual member of it. Though you do not require it of us, Mrs. ——— and I gladly sign our names to this Statement without reservation."

"Your letter containing a number of leaflets, among which was A Statement of Belief, was received while I was in Japan. I read the leaflet over very carefully and am so glad the Board has taken this step. Surely in these days when so many false doctrines are finding their way to the foreign fields, and when missionaries are sent out who do not stand for the fundamental doctrines of the Bible, we ought to give the more earnest heed to these matters."

"Thank you for your letter of June 16, also for the Statement of Belief. I approve most heartily. Believe and am prepared to teach the Statement of Belief which you sent, and am so glad to have the privilege of signing such a statement."

"We are both glad to approve the Statement of Belief which you enclosed. It accords fully with our training throughout the years and with our views of Bible teaching all the while."

"Am enclosing the Statement of Belief duly signed. I am glad to affix my signature to a thing like this. I believe it is going somewhere."

"Regarding A Statement of Belief, a copy of which has been received from you. It has been read with much pleasure and interest. Mrs. ——— and I unhesitatingly and unreservedly approve of it."

Brazil:

"I have carefully read and considered A Statement of Belief as adopted by the Board and take pleasure in saying that it meets with my unqualified approval. I am glad to know that our religious platform is thus adopted so that there can be no doubts as to where each one stands on certain questions."

"The Statement of Belief adopted by the Board just came. I most heartily agree with every word of it. I have been putting this Statement into practice since I came to Brazil. I was president of the Interdenominational Pastors Conference for several years and I believe most heartily in cultivating fraternal relations with other evangelical denominations, but I do not believe in the wishy-washy union which is being preached today. I am translating this Statement of Belief to be published in our Baptist paper."

"In reply to your letter regarding the Statement of Belief adopted by the Board, I will say that I can subscribe to it with all heartiness. It is a clear-cut statement that we upon the foreign field need."

"Your letter inclosing the declaration of faith duly received. I most heartily congratulate the Board on this step which will serve as a much needed safeguard at the present and in the future."

"Your letter containing Statement of Belief came on Saturday last. I wish to say that I heartily endorse the views set forth in booklet and agree in every detail with the stand made. Let me congratulate the Board upon its enterprise and courage in thus clearly stating what we believe."

"I return the State of Belief which you sent us assuring you of the pleasure it gives us to sign it. We came to the position because our one supreme desire was to be loyal to Christ and, as I understand it, this is the Baptist principle. We have a tremendous responsibility and glorious opportunity as we stand for and contend earnestly for 'the faith once for all delivered to the saints.'"

Argentina:

"In subscribing to it—both in my name and Mrs. ——— I will say that I am glad to know the Foreign Mission Board is Baptistic enough for us to work with. Not that I ever thought it was not Baptistic, but rather that in recent years it is asserting its Baptisticism in a most refreshing way."

IN THE OLD PATHS.

This morning finds me in this old city about fifteen hundred miles from home. I came here about three weeks ago on a visit with my wife to her old home and friends in this state. The city of Binghamton was settled more than a hundred years ago. It is at the junction of the Susquehanna and the Chenango. The first of these Indian names means, long and crooked river, the latter, pleasant river. The names are appropriate.

Just north of here, at Buffalo, the Northern Baptists are in session at convention. I notice it reported in the daily dispatches that they have withdrawn from the Interchurch Movement. I am glad to note the fact. The movement, so far as Baptists have had anything to do with it, is a queer affair to me. After suffering through centuries because of their loyalty to God as a distinct and "peculiar people," to me it is monstrously silly and inconsistent for them to put on this ecclesiastical Mother Hubbard in order to serve God more effectively. I have never had any fears that our Southern Baptists would fall in with this sugar-coated monstrosity, but I have feared that those who some years ago spent more time reading "Uncle Tom's Cabin" than they did in reading the Bible, might forget "the Rock from whence they were hewn," and don the old "familiar garment." I have no objection to Mother Hubbards when worn by our good mothers and daughters. They are comfortable and look well at home, but the religion of Jesus Christ was not intended to stay at home. It can't afford to wear something that goes everywhere and fits nowhere. Covers all and touches nothing. In my humble judgment God's people as represented by the great Baptist denomination in America, could hardly make a greater mistake than to become parties to this folly. Why should they do so? If through all the ages they would stand alone, when few in number, live the truth, preach the truth and die for the truth, why should they now, when stronger than ever before, sell their "birthright for a mess of pottage." If they do they will, beyond doubt, get the mess, but not the pottage.

The trend of everything now, seems to me to be toward oligarchy, politically, socially, religiously and economically. This new evolution (backwards), would be one of the worst imaginable. It would be a government by the few, and these few would not be responsible to any denomination or organization on earth. We are going in that direction fast enough without any help.

I don't know whether the above thoughts will be worth anything to others or not. It is worth something to me to give them expression through the Record and I want to use the opportunity to thank you and every one of our brethren who have met this beautiful proposition with a positive NO.

With best wishes, I am yours sincerely,

L. E. HALL.

BAPTISTS AND RELIGIOUS LIBERTY

(Continued from page three.)

insistence that the one hope for the individual, the one hope for society, for civilization, is in the Christian religion. If ever the drum beat of duty sounded clearly, it is calling to us now to strengthen and magnify our Christian schools.

Preceding and accompanying the task of building our Christian school, we must keep faithfully and practically in mind our primary task of evangelism, the work of winning souls from sin unto salvation, from Satan unto God. This work takes precedence of all other work in the Christian program. Salvation for sinners is through Jesus Christ alone, nor is there any other name or way under heaven whereby they may be saved. Our churches, our schools, our religious papers, our hospitals, every organization and agency of the churches should be kept aflame with the passion of New Testament evangelism. Our cities and towns and villages and country places are to echo continually with the sermons and songs of the Gospel of Jesus Christ. The people high and low, rich and poor, the foreigners, all the people are to be faithfully told of Jesus and His great salvation, and intreated to come unto Him to be saved by Him and to become His fellow workers. The one only sufficient solvent for all questions in America, individual, social, economic, industrial, financial, political, educational, moral and religious, is to be found in the Saviorhood and Lordship of Jesus Christ.

"Give us a watchword for the hour,
A thrilling word, a word of power;
A battle cry, a flaming breath,
That calls to conquest or to death;
A word to rouse the churches from rest,
To heed its Master's high behest.
The call is given, ye hosts arise;
Our watchword is Evangelize!"

The Glad Evangel now proclaim,
Through all the earth in Jesus' name,
This word is ringing through the skies,
Evangelize! Evangelize!
To dying men, a fallen race,
Make known the gift of Gospel Grace;
The world that now in darkness lies,
Evangelize! Evangelize!

While thus caring for the homeland, we are at the same time to see to it that our program is coextensive with Christ's program for the whole world. The whole world is our field, nor may we, with impunity, dare to be indifferent to any section however remote, or to any soul however sinful and ignorant. Our task is a world task, not a whit less than that, and with our plans sweeping the whole earth, we are to go forth with believing faith and obedient service, to seek to bring all humanity, both near and far, to the faith and service of Him who came to be the propitiation of our sins, and not for ours only, but also for the sins of the whole world.

His commission covers the whole world and reaches to every human being. Souls in China, and India, and Japan, and Europe, and Africa, and the islands of the sea, are as precious to Him as souls in the United States. By the love we bear our fellows, by the greatness and preciousness of the trust committed to us, we are bound to take all the world upon our hearts and to consecrate our utmost strength to bring all humanity under the sway of Christ's redeeming love. Let us go to such task, saying with the immortal Wesley: "The world is my parish," and with him may we also be able to say: "And best of all, God is with us."

Glorious it is, my fellow Christians, to be living in such a day as this, if only we shall live as we ought to live. Irresistible is the conviction that the immediate future is packed with amazing possibilities. We can understand the cry of Rupert Brooke as he sailed from Gallipoli: "Now God be thanked who hath matched us with this hour!" The day of the reign of the common people is everywhere coming like the rising tides of the ocean. The people are everywhere breaking with feudalism. Autocracy is passing, must pass, whether it be civil or ecclesiastical. Democracy is the goal toward which all feet are traveling, whether in state or in church. The demands upon us now are enough to make an archangel tremble. Themistocles had a way of saying that he could not sleep at night for thinking of Marathon. What was Marathon compared to a day like this? John C. Calhoun, long years ago, stood there and said to his fellow workers in the National Congress: "I beg you to lift up your eyes to the level of the conditions that now confront the American Republic." Great as was that day spoken of by Mr. Calhoun, it was as a tiny babe beside a giant compared to the day that now confronts you and me. Will we be alert to see our day and faithful enough to measure up to its high demands?

Are we willing to pay the price that must be paid to secure for humanity the blessings they need to have? We say that we have seen God in the face of Jesus Christ, that we were born again, that we are true friends of Christ and would make proof of our friendship for Him by doing His will. Well then, what manner of people ought we to be in all holy living and Godliness! Surely we should be a holy people, remembering the apostolic characterization: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: That we should shew forth the praises of Him who hath called you out of darkness into His marvelous light, who in time past were not a people, but are now the people of God." Let us look again to the strange passion and power of the early Christians. They paid the price for spiritual power. Mark well this record: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." O my fellow Christians, if we are to be in the true succession of the mighty days and deeds of the early Christian era, or of those mighty days and deeds of our Baptist fathers in later days, then selfish ease must be utterly renounced for Christ and His cause, and our every gift and grace and power utterly dominated by the dynamic of His Cross. Standing here today in the shadow of our country's Capitol, compassed about as we are with so great a cloud of witnesses, let us today renew our pledge to God, and to one another, that we will give our best to church and to state, to God and to humanity, by His grace and power, until we fall on the last sleep. If in such spirit we give ourselves to all the duties that await us, then we may go our ways, singing more vehemently than our fathers sang them, the lines of Whittier:

"Our fathers to their graves have gone
Their strife is passed, their triumph won;
But greater tasks await the race
Which comes to take their honored place,
A moral warfare with the crime
And folly of an evil time.

So let it be, in God's own sight,
We gird us for the coming fight;
And strong in Him whose cause is ours,
In conflict with unholier powers,
We grasp the weapons He has given,
The light and truth and love of heaven."
(Great and long continued applause.)

NORTHERN BAPTIST CONVENTION (Frank E. Burkhalter)

During the first two days of the Northern Baptist Convention at Buffalo that body ordered an investigation as to the character of theological instruction being given in the secondary schools, colleges and seminaries in the convention territory which bid for denominational support and as to how these institutions can be brought under a more responsive denominational control; voted to withdraw from the Interchurch World Movement June 30, after discharging its financial obligations to that movement, which shall not exceed \$2,500,000; ordered its Board of Promotion to investigate during the next year some more feasible plan of inter-denominational cooperation in the questions of surveys, stewardship and Christian education; voted to continue its present New World campaign until the goal of \$100,000,000 has been attained; and referred to a special committee representing all shades of doctrinal belief in the Convention the question of continuing the present denominational organ, The Baptist of Chicago, under its present policies, this committee to report its recommendations to the convention before this session adjourns.

Up to the present, subscriptions to the forward movement of Northern Baptists stand slightly in excess of \$65,000,000, it was reported, this sum having been subscribed at an expense of one and four-fifths per cent. This expense does not take into account the \$2,500,000 which the Board of Promotion was instructed to pay into the treasury of the Interchurch World Movement, this being the sum for which the Board of Promotion underwrote the campaign and survey expenses of that movement. Northern Baptists have thus been called upon to defray about one-third the expense of the Interchurch movement and will have to complete the payment of their obligation within the next three or four months. The first payment on the obligation has already been made. Considering the numerical strength of Northern Baptists their per capita subscription to their forward movement is larger than that of Southern Baptists, but it is true that their per capita wealth is also larger.

Northern Baptists are not nearly so solidly united in doctrines and policies as are those of the South and it appeared for a time that serious division in the ranks of the convention might occur. Large opportunity was given on the floor of the body, however, for threshing out differences of view and while it is not believed that all the forces of the convention see alike on many important issues, agreements were reached in a very democratic fashion, so far as the passage of motions and resolutions is concerned, and the possible split that caused much concern as the Convention assembled, due to the feeling on the part of many delegates, that heresies are being openly proclaimed in many of the schools and possibly some of the pulpits, was avoided by a happy compromise that saved the face of each faction and led each to feel that it had come out victor.

Debate on several issues was spirited and even acrimonious at times, but agreement was reached during the first two days on what is believed to be the more divisive issues likely to come before the body and the remainder of the sessions promise to be marked by practical harmony.

But despite the spirited debate that has marked the consideration of many of the questions, a fine spiritual atmosphere has marked those portions of the sessions in which no controversies have been injected. "Christ Supreme—Crown Him Lord of All" is the official motto of the convention this year and practically all of the utterances dealing with the convention's work and program have stressed this idea, while practically all of the songs have been of a deeply spiritual nature, the exaltation of Christ being their central theme.

And if an observer from the South, who has sought to be impartial in his observations, may be permitted in the course of a news report to

express a personal opinion, he would venture the belief that the great majority of Northern Baptists are in accord with their brethren of the South on the fundamental principles as set forth in the New Testament, though many brethren of the North do not feel the need for emphasizing those principles as strongly as do those of the South, nor would many of them contend for those principles as vigorously as would many Southern Baptists, were those principles assailed.

The writer heard many men express the opinion that the pre-convention conference on fundamentals would do much toward strengthening the brethren of the North on such foundation principles as the inspiration of the Bible, the deity of Christ, the bodily resurrection, and future coming of Christ, the efficacy of the atonement, the necessity of regeneration by the Holy Spirit as a means of salvation, the need of more emphasis upon evangelism and other questions of this character which hold such large place in belief, proclamation and program of Southern Baptists. Some of the strongest men of the denomination from all sections of the convention territory addressed audiences that taxed the capacity of one of the largest church auditoriums in the city, and all these messages rang absolutely true.

This conference on fundamentals asked the convention to name a committee to investigate the rumors as to the teaching of heresies in Baptist schools and the debate upon this proposition was one of the most acrimonious this writer has ever heard in a religious body. However, the leaders of the two opposing ideas finally modified their resolutions when they saw the threat of a division in the convention, bitterness was eliminated, and it was generally believed by the delegates that the Spirit of God had a very vital part in bringing the two elements together in support of the following compromise resolution which was adopted overwhelmingly:

Whereas, with unshaken faith in God our father, revealed in Jesus Christ His Son, in dependence upon the constant guidance of the Holy Spirit, we hold in grateful remembrance our Baptist heritage, and

Whereas Baptists have steadfastly contended for the competency of every soul in the sight of God, and have refused to concur in the imposition of any doctrinal test by either political or ecclesiastical authority, now therefore,

Be it resolved that, in solemn recognition of our responsibility for maintaining and transmitting unimpaired to others this heritage of faith and this liberty which we have in our Lord and Master Jesus Christ, we re-affirm our loyalty to Him, and we call upon all ministers, and members of our churches, all teachers in our schools, colleges and seminaries, and all officers of the Northern Baptist Convention to maintain and proclaim the gospel of Jesus Christ in all its simplicity, purity and power, and,

Be it further resolved, that re-affirming the competency of every soul in the sight of God and its direct responsibility to God, and also affirming our confidence in one another as brethren, we declare that we will not seek to have dominion over another's faith, but that we will by our fidelity to our common Master and by our Christian service to those for whom he died, seek to provoke one another to good works, earnestly praying for the coming of the day when every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God, the Father.

Be it further resolved, that to the end that our schools may efficiently and adequately contribute to the cause of pure religion and send forth into our churches men and women fitted to be leaders in the defense of the faith and in the building up of the churches of Christ, we request the trustees and faculties of all our schools to carefully examine their work, correct evils which they may discover and put forth a statement of assurance to the denomination of their fidelity to the Savior and to the gospel as held and proclaimed by Baptists universally, and

Be it further resolved, that the Northern Baptist

Convention appoint a representative of nine, who shall inquire into the loyalty of our Baptist schools to Jesus Christ and His gospel and to the historic faith and practices of Baptists, and their efficiency in producing men and women of Christian character and capacity for Christian service, and that this committee report to the Northern Baptist Convention at its session in 1921.

This resolution was not so comprehensive as that desired in the conference resolutions, but when the proponents of the original resolution indicated a willingness to modify it for the sake of harmony, then the remainder of the convention agreed to accept the personnel of the committee proposed by the conference, which follows: Frank W. Goodchild, I. W. Carpenter, J. Whitcomb Brougher, Henry Bond, C. R. Brock, Edward S. Clinch, A. K. DeBois, J. J. Moss and Dr. W. B. Riley. Dr. Riley refused to serve because he said he would be charged with being a prejudiced juror and the president will name his successor. All the men of the committee are considered thoroughly orthodox and represent all sections of the convention territory. President Evans of Crozer Theological Seminary paved the way to harmony in the convention in a measure when he declared the committee would be perfectly welcome at that institution, to sit in the class rooms and hear everything that is taught there, and he it was who moved that the conference committee be made the convention committee.

Convention Sideights.

This year's attendance was a record-breaker, the first days' registration to 3 p. m. being 3,100.

Several men of the South are prominent in the ranks of the convention, among them being Dr. J. C. Massee of Brooklyn, chairman of the conference on credentials, Dr. John Roach Stratton, pastor of Calvary Baptist Church, New York, both of these being Georgia products; Judge Fred W. Freeman, now of Colorado but formerly of Texas, and one of the most influential men in the convention; Dr. Curtis Lee Laws, editor of the Watchman and Examiner, a product of Virginia; and Dr. Franklin, secretary of the American Baptist Foreign Missionary Society.

President Shull, in his annual address, urged the appointment of a joint council of Southern and Northern Baptists for the adjustment of problems arising in states where each convention has co-operating churches; suggested that steps be taken looking toward a closer union of all the Baptists of North America; and asked that some steps be taken looking toward the representation of American Protestants in the formulation of all treaties where the religious interests of any people are affected.

A strong sentiment for interdenominational cooperation exists in the Northern convention, despite the enormous sum that body must pay into the treasury of the bankrupt Interchurch Movement. In fact, much more regret was expressed on the floor of the convention over the death of the Interchurch World Movement than over the payment of the \$2,500,000 into its treasury, and the failure of Northern Baptists to meet their \$100,000,000 goal during the period originally set aside for the undertaking.

The delegates to the convention are seated according to the states from which they come; state caucuses are held for the selection of representatives on all the important regular committees; there is more discussion from the floor of the convention than is the case with Southern Baptists, and not quite so much from the platform; and longer time is given to the convention so as to permit more deliberation than has seemed practicable in the crowded program of Southern Baptists.

There is more handclapping and cheering among the delegates than is true of Southern conventions, and at several times hisses and hoots were heard when some of the delegates did not agree with the position of the speaker.

Two of the most prominent ministers in the convention stated that the Christian faith of their sons, both of whom were training for the ministry and missions, had been undermined by theological

(Continued on page eight.)

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President	MRS. A. I. AVEN	Clinton
First Vice-President	MRS. K. GODDOLD	Clinton
Second Vice-President	MRS. M. F. DOUGHTY	Shaw
Third Vice-President	MRS. C. LONGEST	University
Fourth Vice-President	MRS. JEFF KENT	Forest
Fifth Vice-President	MRS. JAMES CHAMPLIN	Hattiesburg
Sixth Vice-President	MRS. R. L. BUNYARD	Summit
Recording Secretary	MRS. A. J. AVEN	Clinton
Corresponding Secretary	MRS. P. I. LIPSEY	Clinton
Young People's Leader	MISS FANNIE TAYLOR	Jackson
College Correspondent	MISS MARY RATLIFF	Jackson
Training School Trustee	MRS. J. L. JOHNSON	Hattiesburg
Margaret Fund Trustee	MRS. W. J. DAVIS	Jackson
Mission Study Leader	(To be supplied)	
Personal Service Leader	(To be supplied)	
Stewardship Leader	(To be supplied)	
Corresponding Secretary	MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer	MISS M. M. LACKEY	Jackson
Editor	W. M. U. Page	MISS M. M. LACKEY, Jackson

This was written Friday afternoon, just at the close of the Fifth District Meeting. All six of the meetings have been held. Each district was fairly represented at its respective meeting. The spirit in each was fine. The watchword for the year, "That in all things He might have the pre-eminence," was stressed, and we believe pressed itself into each heart. Our vice presidents are concerned about their part of His Kingdom and are doing what so ever they can to spread the needed information among His handmaids. Each meeting will be reported by the vice presidents. But your secretary desires to give some expression of her heartfelt appreciation for all the kindnesses shown her in this rather stressful month. May his blessing rest on each home where we found rest; on each sister who was patient and kind and sympathetic.

Our field workers, Misses Griffith, Landrum and Gaudes, give very encouraging reports of their two week's work. Several new societies have been organized during the church-to-church campaigns and classes in Mission study have been taught. The girls are very happy in their work, and the only regret is that we have to give them up in August to finish their work at the Training School.

Miss Clara U. Keith, a missionary from Africa, has gone with us to all our district meetings and rendered a faithful and untiring service. She has aroused a new interest in our work in Africa which we think will bear much fruit.

With her winning way and happy disposition she has made many friends in Mississippi and we pray God's richest blessings on her and her work. We want to thank the Foreign Mission Board for sending her our way.

W. M. U. MEETING OF THIRD DISTRICT

The W. M. U. of the Third District held its second Annual Rally at Blue Mountain, June 24-25. Forty-eight representatives from six associations and six visitors from without the district, besides the members of the local W. M. U. were in attendance. It was a good meeting with helpful and inspirational talks by some of our leading workers.

Among those who brought us worth while messages were two of our training school girls, Misses Mary Bibb Long and Minnie Landrum. Their winning personality and consecration to His service deeply impressed all who heard their addresses.

A rare treat was to see and hear Miss Clara Keith, missionary to Africa, now home on furlough. She gave two most interesting talks of her experiences in the dark continent, and made a strong appeal for help to fight against Mohammedan influence.

Our own beloved, Miss Lackey, represented the state W. M. U. workers and right nobly did she do in inspiring her hearers with fresh zeal to go forward in W. M. U. work.

The evening session was mainly given over to consideration of the Young People's work, and the Girls' Auxiliary of Okolona Baptist Church, Mrs. J. A. Donaldson, leader, rendered a most interesting program. This Auxiliary recently won

the banner as the best auxiliary in the state and we felt very proud of them as the different members of the group went through their parts in the program.

The gracious ladies of the Blue Mountain W. M. U. and of the College had made every preparation beforehand for the comfort and pleasure of all who attended. The visitors came away with a feeling of deep gratitude for their kindness and expressing the desire to meet again at Blue Mountain whenever possible.

CHRISTIAN EDUCATION

In preparing my work on this subject I find that my information as to present day equipment in regards to schools and instructions is rather limited.

Christian Education presupposes that there are Christian Schools and teachers. These we have in our own state. Some of so long standing and so fine equipment that for Baptists to undertake to render an excuse for the lack of Christian Education in our own homes and communities would seem very foolish indeed.

The work of Mississippi College sends far across the sea to the heathen lands, educated young men as well as keeping a large number in our own country. Hand in hand with Mississippi College we find its big sister, Blue Mountain college, and its little sister Hillman, doing their very best to establish for the world Christian Education. Then we have Clarke Memorial College and the Woman's College both of late date putting forth their best efforts in the cause.

But let us go back to the beginning of Christian Education in the life of an individual. Where does it begin? In the Mother's breast and we are mothers! Are we fully trained? No, neither can we be until we have finished our course. We meet each day some new problem in the course of Christian training that we have to work out somehow. But mothers we are training as to the some how, and in that training our W. M. U. has its part. We meet together, study God's word and pray one with another, that we may have the divine guidance of which we are taught in the Word of God. We take our children to the house of God and here they are taught that the things that mother and father taught them in their homes are the things that all the people of God are teaching. So hand in hand, we bring them to a time when we can more effectively discharge our Christian duty by placing them in our own Christian schools under the management of efficient teachers and in turn make Christian trainers of them. We are living in an age when the Christian world is putting forth great efforts to bring every responsible and intelligent being on the face of the earth to a full realization of the fact that in order to heal the war torn world we must teach them the love of Christ and instill into their hearts, the spirit of forgiveness and Christian help that radiated from His loving heart when he said, "Father forgive them." This spirit comes only to those who love the Lord and have given their life into His keeping, anxious always to serve in carrying His truths to those who know Him not. To this end we speak of Christian Education. It is not the formation of manners only but the development of all talents to the end that precious souls may be saved.

Then let us do our best to rush the effort our denomination is putting forth for the training of Christian teachers. Let us be sure to use the best end, every opportunity to raise the standard and advance the God-given means for Christian development so that the world may be better for our own efforts and that we may not go and empty handed, Could we meet our Saviour so.

MRS. JANE S. WILSON.

No'a.

Dear Baptist Record:

Yesterday (Sunday, June 27) our Sunbeam band gave a public program in full on Christian Education. A nice program well gotten up and the children did their parts splendidly. Some-

thing the church should be proud of.

Our president, Dorothy Townsend, and secretary, Lucretia Michael, had charge of the program and did the managing with credit.

We have a membership of 23 and a nice little sum in the Church Building Fund.

My girls are busy and happy making a missionary quilt. Pray for us.

I do so much enjoy the Record.

Yours for the work,

MRS. LEE ROACH,

Sunbeam Leader.

Kilmichael, Miss.

The Sunbeams of the Picayune Baptist church have done good work this last quarter. We have 60 on the roll and have an average attendance of 40 or more. The children do quite a little personal service work, such as visiting the sick and carrying flowers and trays. We visited an old man who could not leave his room and sang and gave a little program for him.

We gave a Sunbeam Party on the pastor's lawn and had about fifty children present. We paid for the party out of the Sunbeam's treasury. The cost was six dollars and a half.

The children subscribed one hundred and twenty-five dollars to the 75 Million Campaign and some has been paid in already.

We have our daily Sunbeam program and have Bible verses and drills. We also have illustrated picture stories for the children which is missionary work. We are going to give a special program for the church the fifth Sunday in this month.

Miss Brown was with us one Sunday during her stay here and taught the children some beautiful songs.

We are going to try and do better work this quarter than we did last.

MRS. LUCILE TYLER,

Sunbeam Leader.

NORTHERN BAPTIST CONVENTION

(Continued from Page Seven.)

instruction received in Baptist schools of the North and this situation was responsible for the calling of the conference on fundamentals.

Considerable opposition has developed to The Baptist, the official organ of the Board of Promotion, at Chicago. Charges were made on the convention floor that it was an organ and not a newspaper, that it lacked doctrinal conviction, that it was not representative, and that it was editorially opposed to the conference on fundamentals until that movement assumed such proportions as to indicate that it was popular. The future unity of Northern Baptists appears at this time to depend upon the investigation into the orthodoxy of the schools and seminaries.

In an editorial in Christian Work we find this sentence: "In America now no one takes Christianity seriously enough to care whether a man holds another faith or not." If that is true than religion is dead in America. We do not believe a word of it. Indeed, we know it is not true, but that it is a libel upon Christianity. Anybody who can say that either lives in an atmosphere of fictitious and farcial religion or wholly misrepresents the people among whom he lives. Not to care whether a man holds to the Jewish or Christians faith is not to care whether he goes to hell or heaven, or else to have no faith in the existence of either.

It might quicken the educational impulse and shame us into doing more for the education of our children if it were made public the actual number of illiterates in each county, and keep on publishing the list until the fire on the terrapin's back makes him move.

"No other race in the world, so far separated by racial antipathy could have lived in America by the side of the white race in such friendly relations as the Negro."—Christian Work.

CLARKE MEMORIAL COLLEGE

T. A. J. Beasley, D. D., President

Clarke Memorial College is situated in the town of Newton, Mississippi. Newton has a population of about two thousand. No other town in the state can boast of a better citizenship. The people of the town are in hearty co-operation with the college, and furnish a splendid local patronage.

There is not a healthier location in the country for a college. Our entire doctor's fee for the past session was less than one hundred dollars.

Our college is co-educational, being the only co-educational Baptist institution in the state.

Our curriculum has been thoroughly revised and brought down to date.

We do thorough Junior College work. On graduating here our students may enter the junior year in our standard colleges. One may do enough work here, by taking electives, to enter the senior year of most colleges.

Besides the Literary Department, we offer splendid courses in Bookkeeping, Typewriting, Shorthand, Piano, Voice and Expression. All our teachers are specialists in their line.

Our equipment consists of sixty acres of land, boy's dormitory, girl's dormitory, administration building, president's home, and five cottages for married preachers and their families.

We have a special department for ministers in which we enrolled thirty-seven preachers last session.

The religious influence of the college is the very best. Two daily prayer meetings are maintained. We have a standard Y. W. A., an A. J. B. Y. P. U. and a good W. M. U. Circle for the married ladies connected with the college. All students are required to attend church on Sunday morning. The years of Bible and the completion of the Sunday School course are required before graduation.

Our discipline is mild and firm. The girls are under the constant care of Mrs. Jno. F. Carter, who is a consecrated Christian worker of no mean ability.

Extensive improvements are being made this summer. Our enrollment this session was sixty per cent above last session. The prospects now are that we will be taxed for room next session.

For catalogue and further information, address

Jno. F. Carter, Vice-President, Newton, Mississippi

Sunday School Department

A-1 SUNDAY SCHOOL IN MISSISSIPPI

Galilee, Gloster.
Goodman.
First, Grenada.
First, Hattiesburg.
Immanuel, Hattiesburg.
Mantee.
Mount Olive.
Oxford.
Winona.
Pontotoc.
Indianola.
Columbia.
Tupelo.

The monthly report of the Department of Organized Class work for the South is especially interesting to Mississippians this month. We stand at the head of the entire list of Southern states as to Intermediate organized classes which have attained the Standard. We have the greatest number of Standard Intermediate classes for the past quarter, also the greatest number of Standard Intermediate classes to date. This is encouraging. Let every Intermediate superintendent and teacher take note and help us to keep this record. Even though we are leading the South we have done nothing to really "brag" about, in spite of the fact that we have gone beyond even Texas, be-

cause what we have done is so little when compared to what we ought to have done.

Last session was a great year for Sunday school work in our schools in Mississippi. There were seven schools in which work was done, totaling 1059 awards, of which 230 were diplomas. The names of the institutions and the awards credited are as follows:

Blue Mountain, 25.
Hillman College, 25.
Mississippi College, 482.
Mississippi Woman's College, 416.
Clarke Memorial College, 4.
Mississippi Normal College, 3.
Jackson College (colored), 104.

Perhaps there have been additional awards credited to nearly every one of these schools since this report was compiled. We know of such in some instances.

The Normal Campaign is on. Marion County and Simpson County have already had theirs. Before this issue reaches the public several more will have been held. The Simpson County school held at D'Lo was good but the attendance was rather short. Three books were taught: The Manual, Winning to Christ, and Plans and

Programs.

MARION COUNTY SETS THE PACE

There are 19 Baptist churches in Marion County. Fourteen of these churches had representatives in the county normal he'd at Columbia. The school opened with an enrollment of 50 and totalled more than 75 before the week closed. This was the result of a wisely conducted campaign under the leadership of Bro. T. L. Holcomb, pastor of the First Church of Columbia. This was as it should be in every county in the State. Our State Board is gladly making it possible for these schools to be conducted throughout the state, with the hope that they may be county wide. In so far as possible they will be arranged to suit the needs of the local community, but the original purpose was that they should reach the entire county.

The list of County Normals as revised to date for July, follows:

July 4-9:
Covington County—New Hope.
Smith—Mize.
Montgomery—Winona.
Lafayette—Oxford.
Clarke—Quitman.
Jefferson Davis—Prentiss.
July 11-16:
Blue Mountain Encampment.
Claiborn County—Beech Grove.
Wilkinson—Centerville.
Walthall—New Zion.
July 18-23:
Hattiesburg Assembly.
Tallahatchie—Charleston.

Carroll—Mount Pisgah.
Amite—Mars Hill.

July 25-30:

Tippah County—Chalybeate.
Lawrence—Monticello.
Franklin—Meadville.
Pearl River—Pine Grove.
Attala—McAdams.
Lee—Shannon.

SHADY GROVE

The meeting at Shady Grove in George county began on Saturday night before the fourth Sunday in June, and closed Wednesday night. The church has no pastor. Brother Loftin preached on Saturday night for them. We had an overflow crowd every night. I never saw better order. We had a great revival; 13 received into the church all by baptism. My son, C. S. Moulder, preached once and conducted the song service, and they had great song services. We could stay no longer with them; left everybody rejoicing. They know how to show their appreciation of a preacher. To the Lord belongs all the glory.

I also went to Rocky Creek Sunday evening where we found more people than the house would hold. We had a pentecostal time. My son preached for them Tuesday night. I had held three meetings at Rocky Creek, and eight at Shady Grove before.

D. W. MOULDER.

EVANGELISTIC SINGER

I am a graduate of the Shenandoah School of Music, Dayton, Va. Have had four years' experience in this work. For reference write Dr. J. E. Lawrence. Address me at Blue Springs, Miss.
Joe E. Bryant.

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WHEN A WOMAN IS NERVOUS—WORRIED

Most women neglect their health, and for this they pay the penalty. Any woman will find that neglect does not pay. A little more attention to health would brighten up her life. If she asks her neighbors she finds that Dr. Pierce's Favorite Prescription benefits a woman's whole system. It not only acts upon the troubles and weaknesses peculiar to women, but is an all-round tonic that braces the entire body, overcoming nervousness, sleeplessness, headaches, dizziness and a run-down condition.

SELMA, ALA.—"For about six months I have been going down in health. I would have pains thru the back of my neck and shoulders, and suffered with headache all the time, also pains in my side. My appetite left me. I became very weak and extremely nervous. I tried different medicines but did not get better. Then my mother advised me to take Dr. Pierce's Favorite Prescription, which I did. I am now on my third bottle and the results have been very satisfactory. I am stronger, my appetite has returned, and I am feeling so much better in every way. Other women who suffer will not regret having given a trial. —MRS. N. W. GRAHAM, 230 E. Alabama Ave.

Collection money was to little Tommy one of the essentials of church-going. Every Sunday morning he saw that his penny was ready. One day just as the ushers began to take the collections, Tommy noticed that a guest in the family pew was not duly provided, sitting along the seat he whispered: "Where's your penny?" "I don't bring one," replied the lady. "Time was short and the matter was urgent, but Tommy was a quick witted ruddy. Thrusting his penny into the lady's hand, he whispered: "Here, take mine! I'll pay for you and I'll get under the seat!" —Philadelphia Record.

The inspector was examining the class in geography, and addressing a small boy in the back row, he asked:

"Now, sonny, would it be possible for your father to walk around the earth?"

"No, sir!" replied the boy promptly.

"Why not?" asked the inspector.

"Because he fell down and broke his leg yesterday." —Tid-Bits.

"I met a real optimist the other day," said a physician. "A fellow to whom I certainly lost my hat. He had lost a leg in a railway accident, and when they picked him up the first thing he said was 'Thank God, it was the leg with the rheumatism!'" —Ex.

NEWS IN THE CIRCLE

Rev. W. E. Farr is with the church at Webb this week in a splendid meeting.

About 100 delegates to the Northern Baptist Convention, now in session at Buffalo, N. Y., were standing on a platform to have their pictures taken when the platform collapsed, and several were injured.

Rev. Harry Leland Martin has just closed a fine meeting at Charleston. Pastor Mayfield had everything in readiness for the meeting, and the Lord blessed the preaching of His word.

Secretary J. B. Lawrence is aiding Pastor Estes at Coahoma this week. They are having a gracious meeting. The people are rejoicing over the splendid preaching they are having.

After twenty-one years as pastor of the Court street church, Portsmouth, Va., Dr. R. B. Garrett has resigned. The church presented him with a purse of \$5,000—a beautiful act on the part of the church.

Pastor E. S. Reaves, First Church, Union, S. C., has just closed a real good meeting with his church. He had as assistant Rev. J. Powel Tucker of Rock Hill. E. L. Wolslagel led the music. Twenty-eight by baptism and four by letter. It was said to be the best meeting ever enjoyed in Union.

Evangelist D. P. Montgomery has recently closed a meeting with Pastor F. W. Garnett at Welleston, S. C. There were 75 additions. The church was greatly revived.

Union University, Jackson, Tenn., at the commencement conferred the D. D. degree upon Rev. J. W. Storer of Paris. He is altogether worthy of the honor.

Rev. E. L. Carr has resigned the care of the church at Martin, Tenn. He was once a teacher in Hall-Moody School at Martin and editor of the Baptist Builder. He has been elected to a position in Ewing College.

Dr. J. W. Porter, of Lexington, Ky., is engaged to conduct a meeting at Roswell, N. M., I. E. Reynolds, of Ft. Worth, Texas, is engaged to conduct the music. Rev. W. R. Hill is pastor. We expect to hear of great results from the meeting.

Rev. R. E. Guy, of Jackson, Tenn., is aiding Pastor C. H. Warren, of Fulton, Ky., in a fine meeting. At the beginning of the second week there had been 37 additions. Everybody is interested in the meeting.

Dr. R. J. Pateman, of Meridian, is engaged to aid Pastor W. E. Fendley, of Europa, in a meeting beginning July 4. We expect to hear great things from the meeting.

The revival at Ruleville, S. A. Wilkinson, pastor, resulted in 44 additions, 23 by baptism. Rev. W. W. Kyzar did the preaching. The singing was led by W. E. Odum.

Baylor University has just been presented with \$12,500 from Doctor and Mrs. J. B. Forest McAllister of Aquilla, Texas. It is to be an invested fund, the interest of which is to be used as scholarships for two ministerial students in Baylor University. There are many good things in

store for all who attend the Summer Assemblies at the Woman's College, Hattiesburg and at Blue Mountain. Some of our best speakers are to be present and the very best teachers will have charge of the classes. Do not fail to attend.

A meeting is called to convene at Moorehead, June 29, to consider the question of properly arranging for associations in the great Delta country. The churches are too much scattered as they now are located. The meeting is entirely advisory.

NEW PROSPECT

On the third Sunday of last October I visited New Prospect church in east Moss Point. Later was called to serve them as pastor. Here I found one of the most loyal churches that I have ever had the pleasure of serving as pastor. It has one of the best Sunday Schools to be found in this part of the country. Its quota in the 75 Million Campaign was \$2,000. They went over the top by \$1200 during my brief stay with them. The Lord gave us 25 additions to the church, making the church about 120 strong. Now as I am leaving them, I would say to the future pastor of this church that this is a band of God-loving and God-fearing people that put their whole soul, mind and body in the work. My love for the brethren of this church is too great to express in words.

May God's richest blessing rest on them in the future is my prayer.
J. N. COWART

McHENRY, MISS.

Probably the greatest revival in the history of the McHenry Baptist church was brought to a successful close last week. Dr. John T. Christian of the Bible Institute, New Orleans, assisted pastor B. S. Hilbun. The meeting resulted in a great church revival, and 29 added to the membership. Dr. Christian is one of the leading scholars and preachers of the south, and success follows him wherever he goes.

LOUISVILLE

We have just closed our meeting

of the Louisville Baptist church. We had truly a great meeting. Bro. Zeno Wall of Clinton was with us to do the preaching and he was at his best. Bro. Madison Flowers of Jackson was with us to lead us in the singing and he is really among the best in that line of service too. Fifteen united with the church for baptism and 23 by letter making 38 additions in all. A resultant good spirit prevails all around and every body seems to have felt a revival.

Sincerely yours,
J. E. WILLS.

CHARLESTON MEETING

On June the 13th we began our meeting. Dr. H. L. Martin of Indianola reached us on the 16th and for 10 days he did some of the best preaching it was ever my privilege to hear. Not only the Baptists but each of the other denominations were charmed with his eloquence and forcefulness in presenting the truths of God's word. This was proven by the fact that we had record breaking crowds. People who have lived here since the town began said they never saw such large attendance at a religious service. Every seat taken and many turned away.

There were 34 additions to the church, 22 coming on a profession of faith and baptism and 14 by letter and statement. This makes an increase of 97 all told since the first of last December when we began our work here. To our Heavenly Father be all the glory.

Rejoicing with the saints of Mississippi for the great number of conversions reported through the Record and praying that the remainder of the year may be made memorable by still greater numbers coming into the kingdom.

Yours to "Make Mississippi a Baptist Empire for World Conquest."

JOSEPH J. MAYFIELD,
Pastor Charleston Bap. Church

MT. ASH, KY.

Bros. H. B. Veach of Polleyton, Ky. and H. C. Clark of Mississippi, who are missionaries for this county, came to our church June 11th, and

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preached the plain, simple gospel for
16 days, and as a result of their meet-
ing, we had a net increase to our
church of 72 members. There were
52 for baptism, ranging in age from
12 to 76 years. A very large percent
of the additions were men and wom-
en of mature age. Quite a number
were in the sixties. This was the
greatest revival I have ever attend-
ed. The gospel message gripped the
audience from the very beginning,
and we had the finest spirit of co-
operation that I have ever known.
The spiritual atmosphere was such
that it seemed very easy for sinners
to become convicted and converted.
A free will offering was taken to
help cover the expenses of Brother
Veach while he was at the Southern
Baptist Convention, which netted
\$32.84. We wish to thank the State
Mission Board for sending us such
able and consecrated men. Bro.
Veach is a home product and a na-
tive of this county and Bro. Clark
has labored at Knoxo and Hapers-
ville, Miss., before coming to Ken-
tucky. Rejoice with us.

S. S. BROWN,
Mt. Ash, Ky.

ANTIOCH (RANKIN)

Dr. Quisenberry, of Clinton, was
with me at Antioch on the fourth
Sunday in June. He seemed to be at
his best. Evidently the Holy Spirit
had full possession of him as he
spoke with love and enthusiasm, turn-
ing on the light, for more than two
and a half hours. The church needed
the message, and God sent it.

Several subscribed for the Record,
and some of the members confessed
to me privately that they had been
greatly inspired. I am praying ear-
nestly that God may so bless the mes-
sage that we may yet have results,
such as we have never witnessed at
Antioch.

I wish my other churches—
all other churches—could hear him at
least one time.

Leaning on the promise of Him
who said, "My word shall not return
unto me void."

I am, hopefully,

D. J. MILEY.

FIRST DISTRICT

I was with Bro. W. I. Hargis the
past two Sundays, one at Abbeville
church, the other at Clear Creek
Church, each in Lafayette County.
Had good attendance at both places,
with all day services and dinner at
church. We presented largely the
Church-to-Church Campaign pro-
gram. We had with us at Clear Creek
Dr. B. G. Lowrey, who make an ex-
cellent talk on the Kingdom in after-
noon. At Abbeville the pastor ar-
ranged for the Record to go to the 14
homes not taking it. This was a fine
thing. We hope all these will continue
as personal subscribers after the
three months' experience. At Clear
Creek the church has Bro. Hargis for
two Sundays in the month they were
easily induced to add 60 per cent to
pastor's salary and secured pledges
for most of it that day. A good choir
has recently been organized at Clear
Creek and they have a splendid Sun-
day school with Dr. Lock as super-
intendent.

We are to have a fine encomment

this year, July 11-16 is the date.
Pastor, come! Laymen and women,
Come! Boys and girls, come! A good
time for all. Get here for the first
day if possible, if not, come later.
R. A. KIMBROUGH

**DATES AND PLACES OF MEETING
OF ASSOCIATIONS**

- September 7. Oxford Oxford
- Lee County Center Hill
- Lebanon Zion Hill
- September 8. Sunflower Sumner
- Columbus Brooksville
- September 14. T'shomingo Farmington
- Judson—Shiloh, 15 mi. e Guntown
- September 15. Lauderdale—Toomsaba, 15 miles from Meridian.
- September 16. Trinity—Benley, 11 mi w Mantee.
- Gulf Coast—Gulfport, 1st church.
- September 21. Deer Creek Moorhead
- September 22. Calhoun—Elam, 3 mi e Coffeeville
- Bogue Chitto Osyka
- Bay Springs—Union Seminary, Jasper County.
- September 24. Jefferson Davis Oak Grove
- September 29. Hopewell—Jerusalem, 16 miles w Morton.
- Hobolochitto Picayune
- Zion Bethel
- September 30. Perry County—Arlington, 5 miles ne Beaumont.
- Carey Natchez
- September — Yazoo New Shiloh
- October 1. Walthall County Mesa
- Chester—Mt. Moriah, 4 mi n Weir
- October 2. Oktibbeha—Liberty, 10 1/2 miles sw DeKalb.
- Liberty—Center Ridge, Clarke Co
- October 5. Union County Wallerville
- Montgomery Mulberry
- Jones County Pine Grove
- Strong River—Corinth, near Magee
- Louisville Murphy Creek
- October 6. Yalobusha—Spring Hill, 3 miles sw Oakland.
- Rankin County Union
- October 7. Central Canton
- Chickasaw County—To be designated by Ex. Com.
- Pearl Leaf Taylorsville
- October 8. Union Antioch
- Harmony—Mt. Carmel, Edinburg
- Lawrence County Oakvale
- October 9. Pearl Valley East County Line
- Mississippi Mt. Zion
- October 12. Copiah—Galilee, 1 mi w Rockport
- October 13. Smith County Leaf River
- Coldwater—Alexandria, 7 mi w Hudsonville.
- October 16. Tombigbee Belmont
- October 19. Clarke County Union
- October 15. Lincoln—Moak's Creek, 2 miles e Norfield.
- Leaf River Cedar Grove
- Kosciusko Springdale
- Choctaw Calvary

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without griping or making you sick I
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Don't lose a day's work. Take a spoon-
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Shake it in your
Shoes, Sprinkle it
in the Foot-bath.
Sold everywhere.

East Miss. Dept.

THE OLD SONGS

This is not to contrast the old songs with the new, for both are good and have their place in the world, but my purpose is to speak of the old songs and old-time singing as they move on my own feelings.

The other Sunday at Neshoba we sang the old familiar hymns of the long ago when gray haired men and women were boys and girls. The new music with its new time has dropped many of the singers of the past out of the class and for a dozen years now their voices have been practically hushed to all singing.

So on this day the older people came together and sang as in days of yore. Of course, the voices once clear as a bell and all in tune are now cracked and out of harmony, but they clung to the songs they used to sing. Voices that had long been strangers to the art of singing were making the welkin ring. You could see the flush of youthful joy come again to the cheeks now wrinkled and faded. Tears of sweet memories trickled down their furrowed faces. They were young again, and voices that had long been hushed rang in their ears again. "Borne on the night wind, voices of yore, came from that far off shore." These men and women lived life over again, with friends and loved ones gone on before as "weeping sinners." "Weep Not For Me," "Golden Harp," "Ideema," and many others of like character were echoed through the church. Bass, tenor and treble rang out in the old-fashioned way of our early days.

The leader, a veteran singer of past days but who had been silent for many years, who is now seventy-five years of age, was a boy again as he walked to and fro and led the class. There was elasticity in his step, a smile of joy on his face and a melody in his voice as he once again sang the old songs. It was good to be there, and even we younger ones felt a thrill of gladness and joy as we saw the happiness of these our older people.

The old songs have more of real soul in them, they have more pure religion in them, they have a heart-touching sentiment and pathos that we seldom find these days. As we sing them we catch a gleam of the heavenly land and the smile of a Saviour and feel anew the brotherly grasp of a hand that is still. I love the old songs and the old people.

NOTES AND COMMENT

Rev. T. Miley of Bay Springs, who has been in poor health for some months, is in the Baptist Memorial Hospital at Memphis for treatment. The doctors hold out hope that he will be able to work again in the fall, but that he must give up all care and work for the present. Bro. Miley is a mighty good, hard working preacher and it will be hard for him to keep from work this summer. We pray for his recovery.

Evangelist Reese of the Home Board is conducting a revival meeting at Bay Springs this week.

Sister Reba Tullis Cannon died at her home near Philadelphia, June 30, 1920. Sister Cannon was a good

woman. She was always present where one of the neighbors was sick. She loved her Lord and the church. She leaves her husband, Bro. J. R. Cannon, and eight children to grieve her going.

We are glad to see Rev. Henry O. White able to be out again. He was badly hurt by a fall from his buggy one month ago while on his way to Beulah church. Owing to his age, 65 years, fears were entertained for his recovery, so all rejoice that he is getting well again.

Three schools have consolidated and will build a modern school building at Beulah church, Newton county. This is destined to be one of the best rural communities in this section. The church has a membership already of more than 200, so we expect to see a pastor located near by with half-time services real soon. So might it be.

Rev. E. J. Hill of Baton Rouge, La., will assist the writer in his revival meeting at Beulah the first week in August. Pray for the meeting, brethren and sisters.

Now let us go to the encampments and get ready for the summer campaign of soul winning. As never before there is a concert of prayer and effort to win men to Christ this year. Oh, may it be that thousands shall come home this year. So let us get ready for the work.

Owing to a severe hurt by a mule, Rev. J. E. Breland was unable to go to the Southern Baptist Convention this year. He was to represent Oklahoma Association, of which he is moderator, at the convention. He is greatly improved at this writing.

Rev. J. L. Hughes will do the preaching in the revival meeting at Rock Branch, Newton County, the third week in August.

GREENSBURG, KENTUCKY

The Baptist people of Greensburg were very thoughtful of their new pastor and his wife, Rev. and Mrs. J. H. Hooks. When about one month ago, we came to our new home, we found it "swept and garnished," the walls newly papered, the floors newly stained, gas piped into the kitchen for cooking and best of all the pantry filled with nice groceries. For all of which we are profoundly grateful. This together with the many expressions of welcome and appreciation from the town as a whole, predict to us a happy stay with the Greensburg folk.

During our brief stay here, there has been a marked increase in the attendance at all the regular church services, the Sunday school is almost A-1 and the attendance at the mid-week prayer service has increased more than one hundred per cent. There have been 12 additions to the church, three by letter and nine for baptism. We are anxiously looking forward for a great blessing in our revival meeting which we have planned to begin Sept. 1st.

Please pray with us that God may lead us in a faithful stewardship of whatever opportunity may be ours, while we are here.

Yours in Christian Brotherhood,

J. H. HOOKS

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DR. W. F. GRAY

TIME WILL TELL

Regardless of circumstances no statements concerning the merits of an article can be so adequately proven as by time itself. An article without merit will die. An article with merit will be everlastingly on demand. Just so with

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for ninety-nine years a family word in every household. Almost a century ago the same claims were made of its merits as today; that it is healing and antiseptic, the very best aid in cases of boils, burns, scalds, bruises, cuts and sores of all kinds. Ninety-nine years have proven its merits. If your druggist hasn't it write W. F. GRAY & CO., 809 Gray Bldg., Nashville, Tenn., for a free sample.

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How Method of Fighting This Pest Inspired Manufacture of Sweet Dreams Mosquito Remedy.

A traveler in relating his various experiences in Africa, casually mentioned how the native protected themselves against the ravages of the Tsetse fly. As is generally known the bite of this fly results in "sleeping sickness," a malady from which no unfortunate ever recovers.

It was reasoned that a remedy capable of keeping off these flies would also keep mosquitoes off. So in America this remedy was reproduced as nearly as possible. Having been found exceptionally satisfactory as a mosquito remedy, this mixture has since been offered in commerce under the trade name of Sweet Dreams. The efficiency of the preparation has caused its immediate acceptance everywhere. And the traveler doesn't yet know that his entertaining story resulted in the birth of an industry.

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WANTED—Teacher of Science and a Teacher of Mathematics; must be full course graduate of standard college and in thorough sympathy with Southern Baptists and their work; also good opening for combination violin and expression teacher. **SOUTHWEST BAPTIST COLLEGE, Bolivar, Mo.**

FROM DR. MULLINS

Just a line on the eye of my departure on the missionary tour. A number have made inquiry as to whether or not my classes will be carried on in the Seminary during the months of my absence the early part of next session. I will be obliged if you will let the brethren know that arrangements are being made for all my classes to be cared for. I hope myself to be home by Christmas; at least, this is the present calculation.

You will be interested to know that the outlook is good for students. We hope to have a great session beginning Sept 21st. Permit me to wish for you a very pleasant summer and for your paper ever increasing influence and power. Please also let me thank you most cordially for your many kindnesses to me in the past. I do not know what we would do without the papers. They are the very vital breath of our denominational life.

Cordially yours,
E. Y. MULLINS.

COAHOMA

Our meeting at Coahoma, with Dr. Lawrence preaching closed Friday the 2nd. We had record breaking attendance, even through the rain at one service, the interest was fine and the results very gratifying. We are to baptize eight grown people Thursday of this week and there were several additions by letter and will be others as a result of the meeting. Dr. Lawrence was at his best and was heard with the keenest interest throughout the meeting. Already the church is talking of going to half time and of making some other steps forward.

Mrs. Montroy has up to date gotten five new subscriptions for the Baptist Record and from our church will go one of our fine young girls to the Woman's College.

We are happy in the work.
O. P. ESTES.

A GLORIOUS REVIVAL AT RIPLEY

We have just closed a great and glorious revival here in Ripley. Our meeting began Sunday, June 27, and closed last night, July 4th. Bro. J. A. Taylor of Brookhaven did the

preaching and Bro. Joe Bryant of Blue Springs conducted the singing. From the beginning to the close there was a high tide of interest and spiritual enthusiasm. Bro. Taylor preached deep, loving, heart-searching and practical sermons. He called himself "an old time preacher" and we found him to be the mighty preacher of the old time gospel. The church was greatly revived and unified and sinners were convicted and converted; people rejoiced in the services and in the homes and there now prevails the sweetest spirit that the church has had for years. It came at a needy time and all the blessings of the meeting came in answer to the many earnest prayers of the saints and the hearty cooperation of the saints of God. There were 16 professions of faith, 12 received for baptism, 16 by letter.

Brethren, pry for us and rejoice with us in our victory.

HARVEY GRAY

RAYMOND

Our work here is progressing nicely. The spiritual side of the work is growing steadily.

The deacons with other brethren meet in one of the Sunday school rooms immediately after the class recitation and hold a special prayer service and remember in a special way, the pastor for the coming service. I hope all of our churches that have not a service of this kind will arrange for one at once for it will become very largely the spiritual "dynamo" of the church.

Just previous to our meeting the church through the leadership of our senior deacon, Bro. C. S. Spann, gave the pastor a good raise in his salary, and on last Sunday at the close of Sunday school the brethren present voted the pastor a month's vacation with full pay in the salary, for which he feels unworthy, but very grateful.

Our ladies are doing such a splendid work. They more than paid their one-fifth of the quota to the 75 Million the first year. The W. M. S. meets each Monday afternoon with good attendance, deep spiritual interest and a fine working spirit, all under the efficient leadership of the president, Mrs. Nelly Pudeyear.

Our Sunday school superintendent, Prof. R. E. Sutherland, with his splendid teaching force continues to lead us on in a very interesting and inspiring way, and under his wise leadership we are growing steadily in this department.

Our mid-week prayer meeting is really interesting and very well attended.

Thankfully,
G. H. SUTTLE

ALL FOR THE PATIENT

Hospitals seem to have some queer ways. When people are sick and their loved ones anxious about them it would seem that everybody would be glad to indulge them in every wish. Instead of that hospitals meet patients and their loved ones with rules that seem sometimes in the last degree inconvenient, offensive and even inhuman. The three things that give the most offense are that friends are

not allowed in the operating room with the patient, parents are not allowed to stay over night with children over ten years of age, and visiting hours are limited to seven hours per day, being set for certain hours morning, afternoon and evening. On inquiry among other hospitals, in other cities, we find practically the same rules. Of course, there are proper exceptions to all these rules, put into practice every day.

It is embarrassing for the hospitals to enforce these regulations. It would be very much easier for the managers to have no such rules and just let the people come and go as they please. There must be some very important reason why the hospitals restrict their best friends, the patrons, in such ways. The reason is found in the heading of this article: All for the patient. Everybody, loved ones, friends, doctors are denied anything and everything that may hurt the patient—their patient or any patient. Surgeons are denied the operating room until they make a report of diagnosis and laboratory tests, to make sure that there is no serious danger in operating. The most serious offense of a nurse is to neglect a patient.

The rules mentioned above, which people sometimes think so hard, are found to be wise, that the patient, and all the patients may have the best conditions for rapid recovery. A doctor, himself a patient, on going out, said to the superintendent, "I endorse your restriction of visiting hours; I think they might well be shorter." Another doctor, his wife the patient, was seldom in the sick room, though he stayed in the city to be near her; she complained that he did not stay with her. He knew that she was better off under the nurse's care and with but little company. Two couples with each a young child sick, stayed out for days because the little ones fretted for the mothers and were made worse. A peep in now and then was all; the little ones were better off with the nurse. Both recovered. A Mississippi pastor was taken to a hospital in Washington for an emergency operation. At the operating room door the surgeon waved pleasantly to the brother, the only friend with him, "We will see you later."

Bear in mind when hospitals seem so strict as to appear unkind that they are only carrying out a foundation principle, "All—Everything for the patient." Everything that may help recovery must be done; everything that may possibly hinder or delay recovery must be denied.

M. D. JEFFRIES.

HINDS COUNTY SUNDAY SCHOOL NORMAL

The Sunday School Normal for Hinds County will begin with the church at Utica, July 12th. I am very anxious that the several churches of the county send delegates. I want to request all those that intend coming to send me their names and indicate whether or not they intend coming and going every day or will expect to be entertained by the church here. I am very anxious to get this information.

Very kindly,
H. H. HARGROVE.
Utica, Mississippi.

Attend The South Miss. Assembly

Hattiesburg, Miss., July 18-23. Board and Lodging \$1.50 per Day.

WORKERS and LEADERS: Dr. J. J. Wicker, Richmond; Dr. Allen Fort, L. P. Leavell, and Dr. G. S. Dobbins, Nashville; W. G. Hudgins, Tennessee; E. O. Sellers, song leader, New Orleans, La.; A. W. Roper, pianist, Winona Lake, Ind.; J. E. Ryan, Miss Margaret Lackey, Auber J. Wilds, Miss Minnie Brown, Miss Fannie Maie Keys, Mississippi

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REMEMBER THE DATE. For particulars write N. R. McCullough or E. G. Hightower, Hattiesburg, Miss.

WEST

Having served this church as pastor I feel sure you would enjoy hearing about our revival meeting which closed last Friday night. The meeting began the second Sunday in June. Dr. Aven preached at both hours that day. Bro. W. M. Bostick came Monday morning after, and preached twice daily through the week, the meeting closed Friday night. Marion and Mack Rogers, about whom we have been concerned for a long time as you know, were converted during the meeting, and united with the church. Some two weeks ago Mack married a splendid Methodist girl and she came with him, making three for baptism, and we received a man and wife by letter, making five additions. All grown people. In many respects this was the best meeting we ever had. The church is in splendid condition and is looking forward to bigger things for the future.

I feel my inability to do justice to Bro. Bostick as a preacher. In my judgment we have never had finer preaching than he did during the meeting. He is sound, sane, powerful, and almost irresistible in his appeals to the unconverted. Bro. B. W. Hudson led the singing, and did it well.

Bro. Bostick came back last night and performed the baptismal service for us. He will come back next week and celebrate the Lord's supper with us. He is charmed with us as a people. Says this is the finest little place he ever saw.

Come to see us some time. We will always enjoy your visits to us.

Fraternally,

C. E. WHITE.

PERSONAL SERVICE—WHAT IT IS AND WHAT IT DOES

(Mrs. Tessa W. Roddey)

Personal service has three objectives and may be divided into three phases with subdivisions suited to local conditions. The first and most important objective is to visit and to cheer the sick and sorrowing of our congregation, and to make them feel that they are in our thoughts, and in our love and have our fine and constant-aiding sympathy. You know Jesus taught the ministry to the sick, and He taught this by precept and by example, and we should earnestly strive to remember His precepts and follow His example.

The second objective is to be watchful of the strangers, and to entertain them and make them feel that they are with friends and with those who will be mindful of them; invite them to church, and then speak to them cordially, and show them to class rooms, and let them into the affairs of the church so they will

feel interested, and "one of us."

The third objective is perhaps the latest to work to and for, and the most taxing on body, heart and nerves, and especially on the sympathies. To visit those who have seemed to stray from the fold and gotten lost on the mountains of indifference and apathy and luke warmness.

This is hard work; many times it involves coming into contact with people entirely out of sympathy with our manner of living and thinking; people who attend picture shows and lodges and dances and card parties, who use language we shrink from hearing, who gossip, and contend, and sometimes deliberately misunderstand our motive in going to see them, and who generally seem cold and callous to Christ and His church.

These people are all about us and need us more than our shut-ins and our strangers and our sick ones, etc., and going to them is a severe tax on our faith, and hope, and belief in the power of Christ's shed blood to save even unto the uttermost.

The impulse comes that we are wasting time, that we are doing more harm than good, and that we should spend the time on "our own" who need us; but people, these are "our own" in a deeper sense, as they need us more, and don't realize their need. If the people on a ship are drifting out to shoals and rocks and know it, they are preparing their spirits for whatever comes, but if they don't know it, they are liable to be sent down without any preparation. So these people who have been hurt by the grievous wolves Paul mentioned as getting in the flock, and do not realize their condition, need us more than any other class, and the service done to and for them is a service in the name of the Jesus who walked weary miles to hunt those who needed Him most. We have to be wise as serpents and as harmless as doves; we have to hear and see things that cut the nerves and the delicate sensibilities to the quick, but we must not weary—we must overcome the wolves that have in some way gotten in between these people and the sheep fold and have driven them so far off they seem not to know how to find the way back. We must persevere and be diligent, and loving, and "in due season we will reap if we faint not."

We may not reach all, we may not reach many, but if we reach one and persuade one back inside the fold we will have done a lovely deed.

We are sure there were many people waiting for an angel to trouble the waters at the pool of Bethesda but we are not told of but one poor impotent man that was cured.

Of course there were many wo-

men in Samaria who were in need of Christ but we are told of the one woman at the well.

We need to think about this objective of personal service—to realize that "grievous wolves" have gotten after some people and they are scattered and bewildered, and are not serving Jesus and not working in any church but just drifting through life with no special purpose except to live from day to day with least friction and with least effort along any line, and let us strive by patience, long suffering, meekness, love and gentleness and kindly deeds to win them back to the right way to think and live.

If this requires long walks in the hot sun—walk.

If this requires going into homes where disease germs lurk—go in.

If this requires listening to gossip and language that causes you to feel that the howling dervishes of Hades are playing hopscotch on your ear drums—listen, and be wise as serpents and harmless as doves.

Sometimes Jesus' disciples marvelled that He talked with certain people, but He cared not for their marveling or even for their protests. He had to do the work of Him that sent Him while it was day.

He told His disciples once to lift up their eyes and look on the fields white unto harvest, and He also told them one time that one must sow and others reap, so if you see no results from this phase of personal service just work on feeling that the Lord of the harvest is watching His workers and though he may allow another to do the reaping both the sower and the reaper will rejoice in the harvest.

Out from the folds they have wandered away.

Grievous wolves are pressing them sore;

Can't we go out and find them and love them and pray,

And bring them to Jesus the door.

Out from the fold they are sick and distressed,

Evil spirits encompass them round;

Can't we go out and find them and lead them to Christ,

J. M. STARK, Birmingham, Ala.
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And grace in them will abound.

Lift up your eyes and look on the fields
That unto the harvest are white;
Go out and find them, the least of these,
And lead them back to the light.

Call thou not common what He hath cleansed,
They are His, but have strayed away;
Go out and find them and bring them in,
Find them, and love them and pray.
Jackson, Miss.

A PLACE FOR ME.

Use me, God, in Thy great harvest field,
Which stretcheth far and wide like a wide sea,
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh, find a place for me!

A place where best the strength I have will tell,
It may be one the other toilers shun;
Be it wide or narrow place, 'tis well,
So that the work it holds be only done.

—Christina Rossetti.

A pretty girl at an evening party was bantering a bachelor friend on his reasons for remaining single.

"Tell me, were you ever disappointed in love?" she asked.

"No-o-o. I never was exactly disappointed in love," he said. "I was what you might call discouraged. You see, when I was very young I became very much enamored of a young lady of my acquaintance. I was mortally afraid to tell her of my feelings, but at last I screwed up my courage to the proposing point. I said, 'Let's get married.' And she said, 'Why who'd have us?'"—Ex.

Rev. L. E. Lightsey will represent the Baptist Book Store at the Blue Mountain Assembly with a complete line of Books, Bibles, B. Y. P. U. Supplies, Sunday School Supplies, Etc. Be sure to see this display.

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"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell large "Bayer packages." Aspirin is trade mark Bayer Manufacture Monaceticacidester of Salicylicacid.

FRECKLES

Now Is the Time to Get Rid
of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

KENNINGTON'S

JACKSON, MISS.

Mississippi's Best Store

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Field Secy.,
Oxford, Miss.

"We Study That We May Serve."

Last week we had a bit to say about the Assembly to be at Blue Mountain during the week July 11-16. This week we want to emphasize the assembly to be at Hattiesburg July 18-23.

Hattiesburg "The Hub" is one of Mississippi's greatest cities, located in the southern part of the state among the tall pine trees for which South Mississippi is so widely known. All the meetings of the assembly are to be held at the Womans College just at the end of the car line, offering you the benefit of country as well as city life.

It will be the greatest week of your life if you attend this assembly. I have the programs of the assemblies of other states and they do not surpass us in program in the least. Our program is complete and will be as good as can be had.

You have perhaps received one of the folders giving pictures and name of some of the workers. This folder is not in the least complete, and there are several mistakes that I want to call attention to.

First I want to correct the spelling of Miss Kees name, it should be Fanna Mai Kees. I call attention to this because we have requested that those wanting to correspond with Miss Kees in reference to the social hour to do so. One thing that we want to add to the folders is the names of our B. Y. P. U. workers that are to be with us, Mr. and Mrs. J. E. Lambdin of Alabama. Another phase of our work that should be mentioned is the athletics that we are hoping to have each afternoon under the direction of Mr. Lawrence Morris. This phase of the assembly is new, but many of the young people do not care to "rest" in the afternoon and for them we want to have some out-door sports.

If you have any kind of outdoor game bring it along and let us all enjoy it.

Come expecting a good time, for that is what awaits you, and mixed along with the good time is to be some work. Time is too valuable to waste and we are going to fill the hours with something worth while.

ROME

The Junior B. Y. P. U. of Rome has started to work on Missionary scrap books. Two juniors have a country together and put all the clippings and pictures they can find pertaining to their country (especially about the missionary work being done in that country) into the scrap book. Maps, stamps and money from that country will be collected for the book.

Good interest is already being shown in the work. The new book of missionary incidents was used to good effect in some of our recent meetings. Their stories are so wide-awake that the juniors enjoyed them, as different members told them from memory.

J. A. Ousley, Pastor.

A note from the B. Y. P. U. of Columbia suggests that Bro. Hol-

comb is going to take a truck load of his young people to the Hattiesburg assembly. That is a good way for pastors to get them there, especially those living 20 or 30 miles. Come on trucks, come full, we are looking for you.

CLARK COUNTY B. Y. P. U. CONVENTION

On Sunday, June 20th, the Quitman church entertained the initial meeting of the Clark county B. Y. P. U. convention.

It looked, for some hours Sunday morning that the rain was going to spoil the day for our meeting, but after awhile the sun came out, and so did the Clark county young people.

We had five churches not counting the Quitman church represented with a delegation of 30, which was fine and more than we had hoped for.

The program was well gotten up, and with a few exceptions was carried out exactly as it was planned. We give below an outline of the program. It has subjects that need discussing in every convention, and you will find them worth your considering for your county convention. Have you planned yours?

- 9:30 Song Service.
- Appointing of Nominating Committee.
- 9:45 The relation of the B. Y. P. U. to the other services of the church.
- 10:00 The Junior B. Y. P. U.—Why and How?
- 10:30 Other work in your B.Y.P.U.
- 11:00 The Bible Readers greatest blessing. The Bible Readers Course.
- 11:15 Demonstration—A real B. Y. P. U. program from start to finish.
- 12:15 Dinner.
- 2:00 Song service and devotion.
- 2:30 The four essentials in a Good B. Y. P. U.
- 3:15 Debate—Resolved, that it is easier to have a B. Y. P. U. in a country church than it is in a town church.
- 3:45 The weekly program—Why plan it? How plan it?
- 4:00 Report of committee—Organization.

The following officers were elected: President, Mr. Lawrence Morris; vice-president, Mrs. C. S. Ray; secretary-treasurer, Miss Clara Brunson; reporter, Miss Lillian Moore.

The Junior Leader for the county and the group leaders were not selected, but given into the hands of a committee.

Place of next meeting: DeSoto.
Time: July 2-3, 1921.

REPORTS! REPORTS! REPORTS!

Re-ports—Re-ports—Re-ports!
Report blanks have gone out this week. Somebody in your union should have gotten one. Ask about it in the meeting. See that the secretary makes it out and sends it in. If you have not received one write us and we will send you one post-haste.

You Do More Work.

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of **GROVE'S TASTELESS CHILL TONIC** has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get **GROVE'S TASTELESS CHILL TONIC** when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

NR



**Better than Pills
For Liver Ills.**
**NR Tonight—
Tomorrow Alright**

Sure Relief



BELL-ANS
FOR INDIGESTION
6 BELL-ANS
Hot water
Sure Relief
BELL-ANS
FOR INDIGESTION

GIRLS! USE LEMONS

FOR SUNBURN, TAN

Try It! Make this lemon lotion
to whiten your tanned or
freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whiter, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

Mississippi Womans' College

NEXT SESSION OPENS

WEDNESDAY, SEPTEMBER 15th, 1920

Room fee of \$12.50 reserves room in either Love Cottage, Ross Hall or the two new fireproof dormitories. In Ross Hall, which is on the industrial and cooperative plan, board for the present session cost only \$14.00 per month.

Do not delay, for over 160 girls were refused for lack of room this year.

The Woman's College is the fastest growing school in the State.

If the Baptists would give the dormitory room it would enroll one thousand girls in three years. Present session enrollment 475.

It is one of the most practical and progressive schools in the South. Its courses are designed to meet present day needs, not those of fifty years ago.

It is one of the best equipped schools in the South. Its beautiful administration building, dining hall and dormitories have no superior in this State. Its faculty is the best that can be secured.

It is untouched by political influence. It is the only Baptist school for women in a circular territory whose diameter is 300 miles.

Norfield, Miss., May 19, 1920.

Dr. J. L. Johnson, Hattiesburg, Miss.

Dear Dr. Johnson:

You will be surprised, no doubt, to hear from me, but I felt as if I just had to write you and tell you what I think of the Woman's College and what it has done for my little girl. I haven't the words to express my appreciation for what you have done for her and the interest you have shown in many ways. I feel that God was certainly leading me when I placed her in your hands.

I wish every mother in the state could know of the work you and your noble faculty are doing at the college. I am singing its praises in the little town of Norfield and feel that if I could influence other girls to go there I would be doing a great work for my Lord and Master.

I feel that the one year in Hattiesburg has meant more to Bertha than any year in her whole life. I know the time and money were well spent. I am so pleased with her progress that I just had to tell you of it. If at any time I can be of use to you in advancing the interests of the college, call on me. I am,

Yours sincerely,

MRS. W. C. GREENWOOD.

(Copy)

It is a school whose first object is Christian growth and development. The Southern Baptist Sunday School Board at Nashville says the Woman's College did more Sunday School Normal work last session than any other school in the South. Its graduates get State license.

All Freshmen entering with 14 Carnegie units get Home Science free. William Lyon Thickstun, noted composer and musician, is head of the Music Department. Mrs. Kate Downs P'Pool begins her sixth year in Expression Department.

For beautiful new catalogue address

J. L. JOHNSON,

Station B,

Hattiesburg, Miss.